

The Churchman.

SATURDAY, JULY 27, 1878.

THE gathering of bishops at Lambeth, England, on the invitation of the Archbishop of Canterbury, has been signalized by hearty greetings and many manifestations of brotherly love. It certainly adds to the grief felt at the death of the late Bishop Selwyn to think that he did not live to see this last and very remarkable manifestation of how much he accomplished towards making the bishops of the English and American Churches personally acquainted with one another. The English journals contain many pleasant allusions to the American bishops, as will appear in the quotations which we make this week.

If the bishops assembled at Lambeth do nothing beyond deliberation, it is because they are mindful of the true theory of the Church. The bishops of the English and the American Churches cannot unite in legislation, because neither of them is subject to any other laws than its own, except those of the Church universal. It is contrary to catholicity and, so far as possible, subversive of it, for the Church in two or more countries to unite under the name of a communion. An "Anglican Communion" would be just as schismatical and pernicious in its theory as is a "Roman Communion."

THE Habitual Drunkards' Bill has obtained a second reading in the English Parliament, and is likely to become a law. It provides that habitual drunkards may have retreats or houses of refuge, the cost of which is to be without the help of the treasury or local rates; and that with a thorough understanding of what they are doing, having signed away their liberty to enter them for a twelvemonth, they are to be held to their engagement. There is thus no compulsion in the case beyond what is self-imposed. "The Habitual Drunkards' Bill," says the London *Times*, "will give scope in the best possible way to philanthropic impulses not always wise in their choice of means, but too strong and too valuable to be fit subjects for repression."

It is proposed to start a hospital in London which shall be self-supporting. The question is constantly asked by persons who are refused admission to the London charitable hospitals whether they cannot be taken if they pay. Besides this, not a few persons are unwilling to accept relief from a charitable institution without paying for the services rendered. It is thought that in this matter, as in other things, the best benevolence is to help people to help themselves, and that if the plan suc-

ceed, the charitable hospitals may have more space for the really needy. The institution is to be called the Battersea Provident Hospital, and is favored by distinguished members of the medical profession, by responsible benevolent persons, and by representatives of the artisan class.

It is said public opinion is highly gratified by the calm dignity of the crown prince in maintaining German independence, and in telling the pope point blank that the papacy has quite as bitterly quarrelled with the Catholic as with the Protestant sovereigns of Germany. It is thought absurd that the emperor is allowed to appoint the Bishop of Strasburg on the ground of being successor to French government prerogative, while, as King of Prussia, he is refused the mere communication of names of curates independently appointed by the Prussian bishops. It gives no more satisfaction that rights accorded to Austria, Bavaria, and other German States are withheld from Prussia. The Germans look upon papal antagonism to the Berlin government as arising from political rather than religious motives. The publication of the letters of the emperor and crown prince to the pope is considered by some as a sign that peace will shortly be concluded between the Church and State, while, according to the crown prince, negotiations have resulted in convincing the emperor that the pope will not enjoin his clergy to observe the laws. In the elections, therefore, the Conservatives have nothing to hope for from Ultramontane support.

ST. JAMES, THE SON OF ZEBEDEE.

As one remembers the high place St. James held among the Apostles, he naturally looks for some record of his acts and words. He is evidently placed among the first in that little group of three who were admitted to the more intimate communion of the Master. "Peter, James, and John" are the witnesses of the raising of the daughter of Jairus, of the Transfiguration, and of the agony in the garden. Yet when one turns to the New Testament pages not a single saying is found which is distinctively personal with him.

Here are two facts to be reconciled: an evident prominence among the Apostles, and yet no records left behind; no question, no saying, no act bearing upon the great truths of the Lord's teaching. He bears a chief part in the ministry, is chosen by Christ for special commendation; and yet nothing appears for the benefit of future times.

It is in this very thing, perhaps, that there is contained a valuable lesson. Men's work may be precious work, even

lasting work, and yet leave no outward trace. There are certain lives which never fail to attain conspicuousness, about which one can hardly tell whether they have been lives of any real work or no. Again, one sees other lives the great value of which is felt by all around. They are influential lives, shaping lives, and their work will probably endure for ages to come; and yet, when they end, the biographer is at a loss to find materials for his task.

This is often the history of men who do their work well and thoroughly. St. James was not a characterless, colorless man. The choice of the Master, the name which the Lord gives to him and his younger brother, St. John, forbid any such supposition. The very faults in which his name bears a part, the proposal to call down fire on the Samaritan village, and the claim for the seat on the right and left of the Saviour in the Messianic kingdom, are faults furthest from indecision or feebleness of temper.

But he did nothing (and such men often have the same lot) to attach himself to any leading event. Some men are sure to be conspicuous beyond their merits, because they carry the message or give the order in a momentous season. They are the men who carry up the crown to Caesar, who attend at the public pageant, who, in short, are the grand chamberlains of life, and have the good luck, as it seems to them, to be noted as present whenever a crisis happens in their time. They are the camp sutlers who go around after the battle and pick up a safe booty.

On the other hand, the men like St. James, the son of Zebedee, are so intensely devoted to doing their work in the present, and doing it in the best and least conspicuous way, that they have no time for celebrity. Their whole revenue of power is spent in their lifetime; they lay up nothing for posterity.

One sees such men among the successors of the Apostles — bishops upon whom the mantle of St. James seems to have fallen. People outside the Church are perplexed at the veneration and love which follow such. They ask for signs of power. "What has he done? What has he written? What has he said?" these inquire. And while those who know the secret of the power of such are profoundly conscious of it, they have yet no reply. They feel the working, but cannot describe it.

Of such a man in his diocese one may say, in the words of the epitaph of the builder of St. Paul's: "*Si monumentum quaeris, circumspice!*" Yet much lesser men are sure to have their little showy tomb, or statue, or tablet, cunningly put up like a sun-dial, or just where it can draw the light and the eyes of men.

It is often remarked how little is known of the Apostles, but there is a

special value in thus noting of one that all which is known of him is that twice he was rebuked of his Lord, and continually chosen of Him for His special companionship. It shows that worth may be, and yet leave no trace.

It is often the most barren lives which are the most conspicuous. Contrast the twelve Caesars with the Apostles, and how much more of human fame, human notoriety, conspicuousness, and display belongs to the Emperors of Rome. Yet many, nay almost all, of these lives were rounded into one compact history of crime and folly, unrelieved by a single trait of worth. They left nothing save infamous and imperishable memories.

As was once well said : "The Newgate Calendar is handed down to all time, the lives of the honest millions are hardly written even in their parish registers."

CHURCH INCORPORATIONS.

Attention has lately been called to the insecurity of property held under the present and common system of Church incorporations, and men are casting about for a remedy. For this end three propositions have been brought forward, viz., first, that the bishop of any diocese be made a corporation sole, and the title of all Church property in his diocese be vested in him; second, that trustees be appointed in each diocese for the same purpose; and third, that the diocese itself be made a corporation in law, with trustees representing the same, as the vestries now are the trustees of parishes.

Without doubt the last of these propositions is based on the true idea, and offers the proper remedy. The reason is obvious enough. Under the Congregational system the ecclesiastical integer is the congregation, or, as we should say, the parish; under the Church system the unit is the diocese. Hitherto, strangely enough, we have in this regard been carrying on an Episcopal Church on strictly Congregational principles. We have been incorporating in law not the Church itself, but separate fragments of that Church, the main body having no legal existence whatever; our whole legislation has tended this way; our dioceses, with perhaps two or three exceptions, have no body corporate, as such, which the courts of law can recognize, and in these even the parish system prevails, and the greater part of the property of the Church is vested in the local corporations.

In the famous Illinois case the claim was put in that Christ church, being an Episcopal church, and a part of the Diocese of Illinois, belonged to the diocese—as without doubt is really the case. The answer was evident enough : "The Diocese of Illinois has no corporate existence, is a legal *non est*, while the parish has such a corporate existence; how then could the property belong to

the diocese?" It is not easy to see how it could be otherwise. It has been evident all along that this case would show the weakness of our working system. It may be easy enough to show, as has been shown, that the society at present occupying the church building has not a shadow of moral right to the property, and has no right according to the *theory* of the Episcopal Church; but the courts can take no cognizance of theories, save as they are embodied in facts and in the laws and customs of the Church itself. We may as well face this issue, and confess that our theories and our customs are at variance; that our bodies corporate and our legislation in regard to such are after the Congregational rather than the Episcopal idea. Such being the case, what right have we to blame the secular courts if they decide against us?

That our organization and legislation are in fact based upon the Congregational idea may be seen by reference to Dr. Vinton's "Manual of Canon Law," where it is explicitly laid down that in our system the parish, and not the diocese, is the ecclesiastical unit, and that not the dioceses, as such, but the parishes, are represented by the delegates in general convention. It is true that Dr. Hawks held and taught another *theory*, but in practical legislation the other and Congregational mode had been followed.

It is a hard thing to confess that we have been going wrong in this matter all along, but the outcome and the situation in which we find ourselves most certainly show it. The wise course and the brave one, however, is to admit the fact, and seek and apply the remedy. That remedy, it is believed, is to incorporate in law the Church itself, which is the diocese, and place the title of all the real property of the Church in the same.

The difficulties in the way are not insuperable.

THE SULTAN AND THE EUROPEAN SYSTEM.

In his speech in the House of Lords, Lord Beaconsfield said the congress had restored to the sultan two thirds of his possessions, the population being among the most wealthy and intelligent of his subjects. Turkey in Europe still exists, with an area of sixty thousand square miles, and a population of six millions. "All the powers came to the unanimous conclusion that the best chance for the tranquillity of the world was to retain the sultan as a part of the European system." Perhaps this is so, but it seems to be in some sort an impotent and lame conclusion. Undoubtedly the powers found it no easy matter to divide without a quarrel, but after so much fighting it really seems as if there was no need to prop up a rotten fabric which has been a disgrace to Europe. On what ground is the sultan wanted as a part of the European system? Because his

government has been for centuries in a condition of organized anarchy? Because it has defied the laws of morality, and permitted as little liberty civil as religious? Because Christians and Moslems have lived in a state of antagonism which has paralyzed improvement and made progress impossible? Perhaps the congress made a virtue of necessity, but it was a grievous necessity that a government should be retained as a part of the European system which has been in all respects an anomaly and disgrace. What right was there to take away one third of the sultan's possessions, and not take away three thirds? "The government," Lord Beaconsfield said, in very bad tones if not irreverently, "had been taken up into a mountain, and shown all the kingdoms of the world, and told: All these shall be yours if you will only worship partition." But why not worship a partition of the whole as well as the partition of a part? If it was proper to use this language in this connection, it was proper to remember that He who said, "Get thee hence, Satan," would not worship the tempter in consideration of more or less, and certainly not less. Does any one suppose the Turks are satisfied that they have lost a third of their possessions, or that the sultan has been re-established as a real independent authority? They naturally ask, "What right had you to meddle with our affairs in the first place, and to end with redistribution and not partition? What right had you to disestablish the sultan's authority, and then re-establish it on a limited basis? You begin with robbery, and end at just the point in which you cannot agree about despoiling us still further."

Undoubtedly this redistribution, so far as it has gone, will result in good. The plenipotentiaries at Berlin accepted the principle touching the organization of Bulgaria, that there shall be entire freedom of religious faith and worship. The civil disabilities against the Jews, of whom there are 250,000 in Roumania, it is to be hoped will be removed. Austria will undertake to rectify the anarchical condition of Bosnia and the surrounding countries of which she assumes occupation. So far as Russia has control, she will give protection to the Christians. The protectorate of England over Asia Minor will result in genuine reforms. But this does not alter the fact that here is a population of 6,000,000 in European Turkey, over whom perhaps the worst government on earth has perfect control. That the congress cared anything about the independent authority of the sultan no one believes. Neither are we charitable enough to suppose they would have had any particular scruples about dividing if they could have agreed about the spoils. They naturally stick, however, at the idea of a long and bloody war, and conclude that "the best chance for

the tranquillity of the world is to retain the sultan as a part of the European system."

There is an old proverb that "where there is a will there is a way." And had the congress at Berlin put aside all selfish considerations, having no other will than to consult for the best interests of those who for generations have suffered from the blighting effects of Mohammedan rule, they might have disposed of the question of the Turks in Europe once for all. If now the sultan and his successors continue the old abuses, who will be responsible? And if in consequence of them it is thought best a century or two hence to bring their wretched government to an end, would it not have been better to have done so now?

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

SIXTH SUNDAY AFTER TRINITY.

It is never strange to hear the voices of Easter sounding on any Sunday in the Christian year; since it was *their* message that made this "first day of the week" "the Lord's day."

"As Samson bore the doors away,
Christ's hands, though nailed, wrought our sal-
vation,
And did unhinge that day."

So good George Herbert sang, whom Keble follows in his sweeter song:

" Sundays by Thee, more glorious break,
An Easter-day in every week."

But we have need to learn to-day, and in all keepings and commemorations of Easter, not the triumphant anthem, only "Christ being raised from the dead dieth no more"; but its practical sequence and antiphon as well, which St. Paul urges in to-day's epistle: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And under the pressure of the intense teachings of the gospel, taken again from the sermon on the mount, we are driven, for our chief comfort and our only assurance, to the power that comes to us from the Resurrection. The collect borrows these two features; setting before us the greatness of the grace given and the glory of the reward assured out of the epistle, and the severe and searching standards of duty out of the gospel. Of the glory of the reward which the Resurrection assures to us, that we "shall live with Him," what stronger statement could be made, what more severe rebuke to the impertinence of modern and material *descriptions* of heaven than this—the good things prepared by God for them that love Him pass *man's understanding*? One thing there can be stronger, and that is stated here, that they "exceed all that we can desire."

The greatness of the grace given, connected also with the Resurrection, the collect calls "such love toward God as shall make us love Him above all things." And that love—"affection amoris tui" the original reads—is God's gift to us, if we ask it; not given sparingly, but "poured," "shed abroad" into our hearts. Even in this general description it is the best and chieftest strength for heavenly things, as

earthly love makes men strong and glad to do the things which, because of it, cease to be duties and become delights. The epistle develops this thought of grace given in very thorough detail. For it presents to us the sacrament of holy baptism as that in which is given to us the double power "of a death unto sin and a new birth unto righteousness." And to what end is all this? It is to impress upon us the necessity and the ability to serve God with "a righteousness that shall exceed the righteousness of the Scribes and Pharisees."

Put all together, to-day's teaching evidently is that the Christian life is a harder because it is a higher thing than was required or expected of God's people of old. And that this is made possible by the fuller helps of the Christian religion. And still again, that we are stimulated to it by the exceeding great reward, surpassing not only, as another collect has it, "all that we can deserve," but even "all that we can desire."

It seems better to take up first the hardness of this higher life, of which both the Scriptures teach us. The glorified life of our Lord upon the earth during the great forty days, a life *in* the world and yet *above* it, a life of holy energy and active devotion, is "the newness of life" into which we rise who are "buried with Him by baptism into death." The likeness of His resurrection, in which we have become *συνύπτοι*, born together, rather than *planted* together, is not merely the "making," *by and by*, "our vile bodies like unto His own glorious body." It is "being freed from sin," that "henceforth we should not serve sin, but be alive unto God." The baptismal vow sets forth the reach and meaning of this, which the baptismal grace makes possible; to renounce sin, as the Red Sea figure represents it, in which Israel, "baptized unto Moses in the sea," left their enemies "dead upon the shore." And after this, as, in the same figure, Israel journeyed on, so are we to "walk" in the new life of believing obedience.

From this stand-point the teaching of the gospel comes out distinct and clear; and it must be read in the honest exactness of its language. Starting with the ignorant and undiscriminating theory that "Scribes and Pharisees" are synomyms for "sin and wickedness," a good deal of what is called "modern thought" misquotes this opening sentence, to make it read, "Except your righteousness differ entirely from the unrighteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven." We have to dismiss this thought entirely. We have to look somewhere else for a text from which to compose a harangue condemning, with sweeping denunciation, all the external institutions and obligations of Christianity. We have to remember that our Lord's condemnation of the Pharisees was not so much for what they did as for the spirit in which they did it, and for what they "left undone." And for the true interpretation of this passage, whose very language implies that the Pharisees had a certain amount and a certain sort of "righteousness," we are to look at our Lord's own development and application of the words. And we shall find there, whether in religious practices or in the practice of religion, just where the Pharisee failed. He kept "the letter," he forgot "the spirit" of the Law. Our higher, harder standard is to keep them both, "letter and spirit," and to learn, so far at any rate as the complete roundness of obe-

dience goes, that what calls itself, somewhat conceitedly, "*spiritual* religion," despising all forms, is no better than what it calls, somewhat contemptuously, *formal* religion, because either of these two is just half what God commands.

Take the illustrations by which our Lord develops this truth in their inverted order. This a Christian sermon, the Christian sermon, preached to and preserved for Christians for all time: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is the exceeding righteousness of Christian teaching. It does not say be reconciled, confess, forgive, restore. It does not say altars and sacrifices, offerings and gifts, are done away. Rather it lifts the Christian altar, which St. Paul says "we have," and the Christian sacrifice, which Christ says we are to "offer [*προειδεῖς*]" as "a memorial [*εἰς τὴν ἐμὴν ἀνάμνησιν*] of Him"; it lifts them to the height of such holy things that we are to be very careful in our use of them. It says, "go thy way," "be reconciled," "be in charity with all men"; and it adds, "then come and offer thy gift." And so not by despising, but by using rightly and reverently the institutions of our religion, our "righteousness is to exceed that of the Pharisees."

In like manner, as Christ fulfilled circumcision and the passover, so did He fulfil the moral law with new grace and meaning. "Thou shalt not kill," the letter of the old Law said, and whosoever shall kill "shall be in danger of the judgment." Christ says, interpreting this law, sending its roots down to the secret motives and mainsprings of the life, and bringing to the surface all its meaning, that God's law must be kept by the heart: "Whosoever shall be angry with his brother without a cause shall be in danger of the judgment." Sins of thought, that lack either the courage or the opportunity of accomplishment, are in God's sight, and for God's condemnation, as sins committed: "Thou shalt do no murder"; "He that hateth his brother is a murderer"; "Thou shalt not commit adultery"; "He that looketh upon a woman to lust after her hath committed adultery already with her in his heart." And so, by correcting and controlling, not our outward lives only, but "the thoughts and intents of our hearts," our righteousness must exceed that of the Scribes and Pharisees. It is a hard lesson and a high standard. It cuts both ways; first, against those with whom the Apostle argues in the epistle, who said, "Shall we continue in sin, that grace may abound?" who used "the liberty wherewith Christ hath made us free" as "a cloak of licentiousness." For it reveals to us the fact that God's free grace abounds in us, not that we may lean on it in effortless indifference, but that we may use it to resist the sin unto which "He died once," and to live the life in which "He liveth unto God." And secondly, it utterly destroys their argument who refuse the sacramental undertaking of religious obligations, either on the ground that they are part of those things delivered "to the [*ἀρχαῖοις*] men of old time," but done away in Christ; or on the ground that they dare not undertake the severe demands of such solemn engagements. To the one objector the argument runs, "You must exceed the righteousness of the Scribes and Pharisees"; be more accurate, more careful, and at the same time more reverent and real, in the

use of means and in the keeping of commandments, whose inner meaning is so much more and so much clearer than to "them of old time." And to the other objector it says, By baptism we are not only born into duties and obligations, but we are baptized into Christ; into membership of Him, and so into a participation of His life and power; into a belief in, and into the benefits and blessings of, His death and resurrection—benefits and blessings of grace given here, and of glory promised hereafter.

It is not too much to say of these means of grace, of which holy baptism, in the epistle, is but one, and the type of them all, that they are among "those good things passing man's understanding," which "God has prepared here for them that love Him." So good they are, that without them the higher demand of the Christian life would be a burden grievous to be borne. So good that with them the Christian life is easier to live, is more possible of attainment, than the lower standard with the less help of the earlier dispensation. I believe these two statements are not contradictory, but corrective and complementary each of the other. The obligations of baptism are tremendous. Its grace is greater even than its vows. To "love God above all things" is harder than merely to keep the letter of His law. But to have "His love poured into our hearts" is more helpful than the old covenant, which read, "This do, and ye shall live." And so the lesson lies for us to learn, of a life harder in *itself*, because its aim is higher and its attainments must be holier; and yet made easier, *really*, to be lived, because of the abundant help which is given us to make us stand, and of the abundant pardon that waits to "lift up those who fall." And Christian sacraments disclose to us their two sides, the under and the upper; the human and the Divine; the vow, the obligation, the *profession*; or, better still, the *confession* before men, and the grace, the strength, the very life of God, given to us whereby to fulfil them. To these are added, still as helps, incentives, arguments, the two thoughts, appealing to the two controlling influences of every life: *fear* of the prison out of which we cannot come, "having nothing to pay," "till we shall have paid the uttermost farthing"; and *hope* of "the promises of God which exceed all that we can desire."

W.M. CROSWELL DOANE.

CHAUCER'S RELIGIOUS SYMPATHIES.

The reader of the "Canterbury Tales" is struck by the low opinion that Chaucer has of the representatives of the unreformed Church, and by the warmth with which he enters into his description of the humble parson, whom he styles, in contradistinction from the others, the "good" man of religion. It was this contrast, probably, which led the late Prof. Reed to assert in his admirable work on English literature that Chaucer greeted Wycliffe's reform with joy, for it is generally acknowledged that the good parson is drawn after Wycliffe, or is at least a representative of the clergy who adopted his tenets. A German writer, Gätchenberger, goes even further, and says that Chaucer and Wycliffe were intimate friends.

In writing on the subject, Prof. Reed says: "The writings of Chaucer have an interest in connection with ecclesiastical history, for, abounding as they do in keen and earnest satire of clerical and monastic abuses, they have

truly been reckoned among the means by which popular sentiment was animated and prepared for the great change of the Reformation." There was other "keen and earnest satire of clerical and monastic abuses" uttered at the time, and Chaucer would undoubtedly have hesitated to add to its body and influence if he had not sympathized with it in some measure. It may be said that it was his object to make a picture of society as it existed, and that it became necessary for him to present the monks and other members of the unreformed Church as they existed, and to give voice to the general sentiments concerning them. This would not, however, account for the heartiness with which he performs that duty, nor for his evident sympathy with the poor parson. Chaucer's remarkable familiarity with the Bible might also be adduced as an argument in favor of the hypothesis that he was at least acquainted with Wycliffe, then laboring to produce the first complete translation of the Bible into English, which he gave to the world a few years later.

It has been said that Chaucer cared nothing for the great questions of the day; but it is difficult to believe that he was indifferent to a movement like that of Wycliffe's, which so thoroughly stirred the community that a sober historian should declare that every third man one met in the street was a Lollard. Poor and rich, commons and nobles, were excited on this particular question raised by the last great schoolman; and shall we suppose that the poet, the keenest observer and the sharpest critic of all England, was unmoved?

If the "Canterbury Tales" were written to uncover the absurdities of pilgrimages, to show that the piety they assumed was a sham, it is not strange that Chaucer should paint in the brightest colors the character of the man who was not a sham, but a real nobleman. A glance at the poor parson's character shows that its traits are just those which Wycliffe looked for in the "poor" priests who became the messengers to convey to the people of England the new doctrines. The parson was "holy of thought and werk," and taught the pure Gospel. The pilgrims recognized him as a Lollard when he rebuked the host for profanity. The host said he smelt a Lollard in the wind, and expected a "predication," or sermon. The Shipman hastened to tell his tale, saying:

"Here shal he not preche,
He shal no gospel glosen here ne teche.
We leven [believe] all in the gret God, quod he.
He wold se wen som difficulte,
Or springen cockle in our cleve corne."

This episode shows clearly that the poor parson was one of Wycliffe's priests, for any other man would have hastened to deny the imputation put upon him by the host and the sailor.

Finally the parson is called upon for a tale. He has heard the "fables" of the other pilgrims, and tells them frankly that they need expect no such from him, saying that St. Paul, writing to Timothy, forbids such things (I. Tim. i. 3, 4, iv. 1-8; II. Tim. iv. 1-5). An examination of these passages will show that in them the Apostle reprobates the circulation of fables or false doctrines, argues against celibacy and abstinence, and exhorts to the faithful discharge of clerical duties. They are just the passages that the clergy of the unreformed Church would at that time have avoided. The parson says:

"If that you list to here
Moralitee and vertuous matere,
And then that ye wol geve me audience
I wold ful fain at Cristes reverence
Don you plesance leful, as I can."

There is nothing here to remind one of the other men of religion, nor is there when the good man continues and prays "Jesu for His grace" to send him wit to point out to his fellow-travellers the way

"Of thilke parfit, glorious pilgrimage,
That bight Jerusalem celestial."

Having been assured that all will gladly hear him, he gives them a discourse on penitence ("De Poenitentia"), which is in parts admirably in keeping with his Wyclifian character, but one which is so full of sentiments and doctrines of the opposite kind that it has staggered most who have had the fortitude to traverse the intricacies of its mixed rhetoric, contradictory logic, and tedious dissertations on the subject of sin in general, the seven deadly sins in particular, and on penance and confession.

Thus far it has long been possible to proceed in this discussion, and a fair argument has thus been constructed in favor of Chaucer's having sympathized with the principles and life-work of Wycliffe. Lately, however, the Chaucer Society has issued a tract intended to prove that the great poet was a Wycliffe, and especially to clear up the seeming contradiction between the character and professions of the parson and the teachings of his so-called tale. The author of this tract supposes that Chaucer did not publish this sermon (for such it really is), but left it behind him, to be found by the monks, who were interested that it should not appear in its true shape. He supposes that it was in fact not published until 1410-1420, the date of our earliest MS., at which there was no one living who could prove, or who would care to prove, that the handwriting was not the author's. At that time Wycliffe's memory was not honored and the Lollards were persecuted.

This hypothesis accounts for the fact that the Parson's Tale is not included in lists of the works of its author which are known to have been extant during his lifetime.

After submitting the tale to an exhaustive analysis, this author shows that by omitting large portions of it which are incongruous there is left a brief sermon on penitence—not penance—Chaucerian in diction and symmetrical in form, which is entirely at one with the doctrines promulgated by him whom we must always think of as the other great literary light of the period. The argument is by no means perfect, but it is sufficient to lead the writer of the tract to conclude by saying, "I think I may without presumption maintain that, in his heart at least, Chaucer was a Wycliffe."

This conclusion will probably surprise many, and it will not be accepted by those who do not themselves sympathize with the work of Wycliffe. Grand as was this wonderful man, we must not think of him as coming up to the present standards of Protestantism. He was undoubtedly the morning star of the Reformation; but he rose before the clear light of day had displaced the previous obscurity, and many clouds darkened the brightness of his appearing. He was a beginner in a great work, and did not cast off all of the errors against which protests were afterward so emphatically made. To a great extent he was under bondage to his times. The same is true of Chaucer, and neither of them must be judged in the light of the present.

Whatever else may be true of Geoffrey Chaucer, it is safe to say that his sympathies were with reform, and it is not improbable

that he accepted the doctrines of his great contemporary, the master-spirit in the work of reform.

ARTHUR GILMAN.

FREE CHURCHES.

XI.—*A Free Gospel.*

Under this title I proceed to deal with a serious obstacle to the adoption of the free-church system by vestries and congregations.

But let me first say that I look upon revolutions as a very poor way of attempting reform. Not a few of the nominal advocates of the free church have accepted the system with conditions which insure its rejection, at least in almost any old or well established parish, because amounting to revolution. By some it is argued that churches should be free, but that in order to make them so we must return to a long abandoned discipline: re-establish tithes, make the bishop the recipient and disburser of the contributions of the faithful, etc. Inasmuch as that would be equivalent to saying that free churches are now impossible, one need not, if holding that ground, waste any time in their behalf. We cannot go backward through the centuries, and plant society or anything else of to-day where it was fifteen hundred years ago, more or less, without dooming our experiment as a whole to failure.

As however a number of churches in the city and elsewhere have changed from pew to free, there is quite sufficient warrant for saying that it can be done without waiting for the impossible return of an ever bygone time. Our aim must be to make it easy and involving the fewest possible departures from the present condition of things in the Church.

I believe the free church possible in the Church and society of to-day, and that the only absolutely necessary alteration in any case is to make the seats free. Whatever else I may advocate or propose is suggested as perhaps a help, but not a requirement. The church in Torquay, England (so a friend long worshipping there informs me), is half rented, half free, the dividing line running right up and down the centre of the church, from chancel to porch, each division being full each Sunday. I would like to make the passage from the pew to the free line as easy to churches in general as to one attending that church in particular.

The question now to be considered is, How is the minister's salary in a free church to be secured?

It is customary with us to promise the rector or pastor a fixed sum. If the vestry pledge a certain payment upon an uncertain income, they may be placed in the undesirable position of being obliged themselves to make good the deficiency, should any arise. This consideration undoubtedly induces some to hesitate doing what, were the way clear, they would very much like. How shall this obstacle to making a church free be disposed of? The question has often arisen, and in many cases postponed indefinitely action in the free-church direction.

In one instance it was met as follows: St. Andrew's church, of this city, had been for three or four years exercised upon the free-church subject. The rector had a stipulated salary, which, together with the other expenses, exceeded the pew rents, and was only met by a repugnant subscription at the close of each year. The rector, seeing the difficulty, and leaning himself in favor of the free-

church, and willing to give it a perfectly fair trial, surrendered all claim to a fixed salary, agreeing to accept the offerings of the congregation for that specified purpose on designated Sundays. Dr. Draper's own printed history of St. Andrew's states that "the vestry, at a meeting on the 20th of March, passed the resolution 'that on and after the first of April, 1858, the seats of St. Andrew's be declared free.' The rector was earnestly in favor of the movement, because of his bitter experience of the evils of the pew-rent system, and had he seen *fire* itself in the free-seat plan as proposed, would have been willing to try whether he should not find it a pleasant change to a little downright martyrdom, after years of torment and tossing in the pew frying-pan. However, he anticipated nothing of the kind. Nor did he realize it. For though he relinquished his claim to any stated amount of salary, and consented to receive in its stead the avails of the Sunday offerings, whatever they might be, he was never better, more certainly, and more agreeably provided for than for the three years and a half during which he lived on the free-will offerings of his people.

"The effect of the change to the free-seat plan was immediately seen in a largely increased attendance at all the services, and for the first time in her history the hallowed courts of St. Andrew's had regular experience of crowds."

Dr. Draper stated to the writer that during the whole of those years his salary was never less than thirty-three per cent. in excess of what it had been before, and that without resorting to the deprecated subscription.

It is aside from our subject, and yet of interest, to add that this forty months' success had an odd sequel. The church filled up and overflowed with worshippers so that it had to be much enlarged. The attendant expense left the congregation with a debt, and to secure money for the interest thereon, as well as for other expenses, *the pews were again rented*.

Dr. Draper, by his course, when the free system was proposed, removed one magnified obstacle to the experiment. But he did much more than that. He became very primitive, vastly beyond the advocates of the usages commonly called primitive. He went away back, and received, as did our Lord and St. Paul, what the faithful voluntarily gave to him personally. Not only was his church free, but his Gospel was free as the people's gift was free. His flock could buy the wine and milk, yet without money and without price.

I have by implication promised not to be revolutionary any further than may be necessary in introducing the free system; and this free Gospel may seem to approach rather too near the destructive line. I put it forward, however, as a suggestion, not as a principle and indispensable to a free church. The larger number of our free churches do probably fix in advance the amount to be paid the clergyman. One free church in New York, after setting aside a specified sum for expenses, gives all else to the rector. As he is thus made the residuary recipient, practically each member's gift goes directly to increasing the rector's salary. Under these circumstances the gift of the people will be gauged by their love of their pastor, and that love will depend upon his zeal and faithfulness in the discharge of duty.

This "free Gospel" plan may seem to some at first unjust, and even rather degrading to the clergy, as making them too entirely de-

pendent upon popular favor. On the whole, however, the love of his people is a safe foundation for a clergyman. But whether it be so or the contrary, it is rather the present commercial usages of the Church which are to be charged with lowering the clergy, by making everything connected with religion a matter of dollars and cents. The pew-owner compacts to give a stipulated sum for his worshipping privileges. The trustees hire a pastor for an agreed-upon payment, to contribute his part to those worshipping privileges. A parish thus comes to be valuable and desirable to a clergyman in proportion to what it gives. A clergyman is worth to a parish the amount of pew rents he will bring in, less the running expenses. If a parish offer a clergyman a considerable increase above his present salary, he is generally secured. When the layman hears of his pastor receiving a call elsewhere, he asks, "How loud a call?" with the expectation that the rector will go to the new parish unless the old one will bid up to the last offer. Generally this expectation is not disappointed, excepting the call be to a bishopric, in which case the greater dignity compensates the lesser purse.

Some may say, This bargaining and selling of the sacred ministrations is, to be sure, not precisely what we would like, but it gives us a basis for reckoning; whereas, on the contrary, your free-pew and free-Gospel system leaves the clergyman all afloat as to his support. It does, but only as most of the world is afloat. When the Apostles left their boats and nets, they were thus all afloat on an untried and unknown sea. St. Paul was all afloat as to his living when he preached in Corinth and elsewhere, and had to fall back for his daily bread upon tent-making.

But after all, is it particularly true that the pew-rent system enables churches to conduct their affairs upon "strict business principles"? They can agree to pay the pastor a fixed sum, and then tax the pews to make it up. But it is a fair question to ask, "Where does this course find its parallel in business?" The merchant has no sure reliance, but his clerk has. The manufacturer has not, but his factory hands have. The lawyer has not, but the copyist in his office has. The doctor has not, but his stable boy has. The merchant, the manufacturer, the lawyer, the doctor, would each consider himself as taking an inferior position were he to give his time and services in his business or profession for a fixed salary. Reasoning then from business usages, we should conclude the clergyman to be lowering himself and his office by agreeing to serve a people upon the payment of a certain sum on their part. If there happens in the case of any church to be an endowment, so that a fixed salary can be offered, very well. The endowment was intended chiefly for the clergyman; let it go to him in such measures as his needs require. If there be no endowment, he may be sure of a very firm foundation for his support in his people's love, and he will not suffer in any respect in relying upon it.

If we exercise our ministry with that fervor which fired St. Paul to say, "Woe is unto me if I preach not the Gospel," "I seek not yours but you," there will be no lack in zeal on the part of the people to provide that we shall live of the Gospel. Judging from the numbers of the clergy reported as ready to preach, but waiting for a call and salary, one might suppose there was some

mistake about the declaration upon the ordination day that the candidate believes himself "truly called according to the will of our Lord Jesus Christ"; a failure on the part of their bishop to give the Holy Ghost for the office and work of a priest in the Church of God, and that after this call and gift the woe lay not in failing to answer and use by preaching the Gospel, but in the want of sufficient salary. "Woe is me if I reach not a salary." It is not the glad tidings first, with the willing offering to follow; but tell me what you will pay me and I will tell you whether I will dispense the Gospel on those terms.

Thus does this buying and selling dislocate our whole system and degrade our calling! Does not the free church with the free Gospel show unto you a more excellent way?

T. M. PETERS.

ENGLAND.

ACCESSIONS.—On Trinity Sunday the Bishop of Rochester ordained Professor Wells, formerly of the Congregational College, Cheshunt, and Mr. Thomas G. Wilson, another ex-dissenting minister. Early in July the Rev. W. Impey, who labored forty years in South Africa as a dissenting minister, and for some years also as superintendent over sixty Wesleyan mission stations, sent in his resignation to the Wesleyan Conference with a view to taking orders in the English Church. The Bishop of Manchester also, within a few weeks, ordained a gentleman who had been an Independent minister of some standing.

PROSECUTION THREATENED.—The *John Bull* is informed that the Rev. Pelham Dale, of St. Vedast, Foster Lane, is to be prosecuted as soon as the Mackonochie case is settled. On the morning of the first Sunday in July his congregation consisted of the sexton and one churchwarden.

ST. JAMES'S, HATCHAM.—The people's warden of St. James's, Hatcham, has been the mover of another disturbance in that unhappy congregation. The Rev. Mr. Bristow, a clergyman from a neighboring parish, had been invited by the curate in charge to preach, which the warden endeavored to prevent him from doing, because he could not at the moment produce his letters of orders. Mr. Bristow told him he was a beneficed clergyman well known to the bishop. A number of low roughs prevented Mr. Bristow entering the pulpit, and on his attempting to preach from his stall after the prayers the churchwarden interfered, some of the congregation rose from their seats, and a disgraceful scene ensued. During this scene Mr. Bristow remained perfectly quiet, and when the roughs were tired out he preached his sermon.

RESTORATION.—The ancient and famous church of St. Margaret's, Westminster—the burial-place of Raleigh and Caxton, the scene of some of the most stirring events in the history of the English revolution, the church in which Milton and Clarendon were married, and for three centuries the church of the House of Commons—was reopened on Sunday, June 30th, after complete restoration from designs by the late Sir Gilbert Scott.

THE ORDER OF CORPORATE REUNION.—The vicar of All Saints, Lambeth, held a service to promote "Corporate Reunion" on Tuesday evening, July 2d, at his church in the New Cut, where a reporter says that "a somewhat cosmopolitan congregation" assembled to take part in what the service papers styled "solemn Gregorian evensong." Mr. F. G. Lee preached; and as one of the means of promoting corporate reunion, he advocated the reopening of diplomatic relations between England and the Vatican.

CONFERENCE ITEMS.—The Society for Promoting Christian Knowledge has appointed a *conversazione* for the American, colonial, and other bishops. The American and colonial bishops are to have an opportunity to preach in St. Paul's cathedral during the month of July, and perhaps also in August and September. The Bishop of Iowa was to preach at St. Peter's, Eaton Square,

on the 7th of July, and at St. Saviour's, Hoxton, on the 21st. The Bishop of Delaware was also to preach at the latter church on the 14th. The other American bishops are fully occupied in this way. Indeed the venerable society must have thought that the Bishop of Colorado had the ubiquitousness of the Colorado beetle, for they announced that he would preach in three places at the same hour.

On Sunday, the 7th of July, an unusually large number of bishops preached in London, thirty-one of whom were colonial and foreign.

At the parish church of old Kensington, St. Mary Abbots, the Bishop of Western New York preached in the morning, the Metropolitan of Canada in the afternoon, and the Bishop of Iowa in the evening. There is no American bishop that is better known or more admired in England than Bishop Coxe, both as Churchman and writer. His sermon, taken from St. Luke iii. 10, was in aid of the hospital fund, and it was delivered extempore, with his characteristic earnestness and eloquence; and albeit his warmth of manner differed from the excessive repose generally seen in an English pulpit, he was listened to by the splendid congregation of St. Mary Abbots with a rapt attention. In his patriotic allusion to his own country, "that distant land in which God had placed him," he added a most graceful and heartfelt tribute to England.

"Hospital Sunday" may now be counted among our established institutions, and it is a means for God that meets with extensive and hearty sympathy.

The parish of Kensington, though highly appreciative of the honor done their late vicar in his being made Bishop of Lichfield, yet feel sincere regret to lose a pastor so beloved. The invitations to preach in the parish church were given by him, as he has not yet ceased his work in the parish for the duties of his See of Lichfield.

From the English Churchman of July 11th.

Among the numerous indirect benefits likely to result from the visit of the American and Colonial bishops to this country is the opportunity which it will afford to our English clergy of listening to sermons preached by men trained in a different school from that of the English university, and accustomed to deal with congregations varying very considerably, both in social and mental culture, from those of our ordinary English churches. It was, from this point of view, a wise as well as a courteous proposal of the Bishop of London and the Dean and Chapter of St. Paul's to open their pulpit on the Sundays in July and August to these foreign prelates, and if the addresses given under the dome of the cathedral on Sunday last may be accepted as specimens of those which are to follow, our readers will do well to take their places among the congregation on some of the succeeding Sundays. The sermons of the Bishops of Albany, Pennsylvania, and Ohio, and especially the latter two, were marked by clear and incisive argument, by considerable force and beauty of language, and by a soundness of theological and ecclesiastical teaching which cannot be too highly prized; while Dr. Doane, in the morning, based a powerful extempore appeal *ad hominem* upon the parable of the lost coin, the lost sheep, and the prodigal son. Dr. Stevens, in the afternoon, preaching the same sermon which he had delivered on the previous Sunday at Canterbury, powerfully described the living forces of the Church in language harmonizing completely with that of our best divines, and showing a strong conviction of the Divine mission and appointment of the Church, without any attempt to magnify the merely human side of its organization. In the evening, Dr. Bedell preached on the consummation of the Divine Life in Man, which is to be the reward of the saints in heaven as the companions of the Saviour, and, with a logical power which carried his audience completely with him, he showed that this development of the spiritual life is a necessity growing out of the Divinely-sealed promise that those who enter upon the heavenly life will not merely see God, but will be like Him, morally, intellectually, and in their emotions. Such sermons as these are models of a style of pulpit work which might be studied with advantage by many English preachers.

THE ACQUISITION OF CYPRUS.—By a secret treaty with the Porte, England occupies Cyprus.

The act is regarded by some with distrust and by others with enthusiastic approbation. But a general ventilation and discussion is promised, and in due time Englishmen will make up their minds whether this stroke of diplomacy is to be regarded as wise, or just, or profitable—or neither.

SMOKING CONDEMNED.—The Bishop of Manchester, in addressing a large body of candidates for confirmation on Sunday last, condemned smoking as one of the bad, foolish, and extravagant habits which lead boys into mischief. Public houses, his lordship urged, were not the places for Christians, and he cautioned the young men and women before him against entering them.

RITUALISM IN PARLIAMENT.—On Friday, July 5th, Mr. Jenkins, in the House of Commons, offered some resolutions to the effect that an address be presented to her majesty asking for a royal commission to inquire as to the teaching and practice by the clergy of the Church of England of unlawful doctrines and ceremonies, particularly those of the Church of Rome; as to the formation of sisterhoods, guilds, etc., of a conventional or monastic character; and as to the existence of a party decrying the reformation and endeavoring to reunite the Churches of England and Rome.

After a long and animated debate Mr. Jenkins withdrew his resolutions with the design of calling attention to the subject another year. The *Guardian* regards this as merely a move on the part of the liberation society. It describes Mr. Jenkins as "not only a nonconformist and liberationist of extreme type, but a man of little parliamentary influence and curiously ignorant of the whole history of the institution which he is so good as to desire to take in hand."

The *English Churchman* says: "While the debate had no immediate issue in the direction desired by Mr. Jenkins, it served its purpose in giving fresh force to the already numerous expressions of public opinion upon the utterly unjustifiable procedure of the ultra-ritualists, and it ought to tend to support the bishop, in dealing with the evils of which complaint is made on all sides."

THE BISHOPS AT THE MANSION HOUSE.—On Wednesday evening, July 3d, says the *Record*, the lord mayor entertained at dinner the archbishops and bishops who are now taking part in the conference of prelates at Lambeth. Covers were laid in the Egyptian hall for about 280 guests, and there were present: The Archbishop of York and Mrs. Thomson, the Archbishop of Armagh, the Archbishop of Dublin and the Hon. Mrs. Trench, the Bishop of London and Miss Jackson, the Bishop of Winchester and Mrs. Browne, the Bishop of Bangor, the Bishop of Bath and Wells and Lady Arthur Hervey, the Bishop of Carlisle and Mrs. Goodwin, the Bishop of Ely, the Bishop of Hereford and Mrs. Atlay, the Bishop of Lichfield, the Bishop of Manchester, the Bishop of Oxford and Mrs. Mackarness, the Bishop of Peterborough and Mrs. Magee, the Bishop of St. Albans and the Hon. Mrs. Cloughton, the Bishop of St. Asaph and Mrs. Hughes, the Bishop of St. David's and Mrs. Jones, the Bishop of Truro, the Bishop of Sodor and Man and Miss Hill, the Bishops of Down and Connor, Kilaloe, Limerick, Moray and Ross, Edinburgh, Glasgow, Brechin, and Aberdeen, the Bishop of Argyll and the Isles and Mrs. Mackarness, Bishop and Mrs. Cloughton, Bishop and Mrs. Perry, the Bishop of Pennsylvania and Mrs. Stevens, the Bishop of Niagara and Mrs. Fuller, the Bishops of Christ Church (New Zealand), Pittsburgh, Nova Scotia, Ontario, Rupert's Land, Toronto, Saskatchewan, Montreal, Antigua, Kingston, Guiana, St. Helena, Maritsburg, Bloemfontein, Capetown, Bombay, Sydney, Adelaide, Dunedin, Pretoria, Nassau, Queensland, New York, Ohio, Western New York, Indiana, Nebraska, Louisiana, Missouri, Albany, Central Pennsylvania, Oregon, New Jersey, Iowa, Northern Texas, Colorado, Haiti, Niobrara, Delaware, Long Island, North Carolina, Barbadoes, Colombo, Shanghai, Guildford, and Nottingham, Bishop Ryan, Bishop McDougall, the Right Hon. W. E. Forster, M.P., and Mrs. Forster, Mr. Marling, M.P., Sir Arthur and Lady Blyth, the Dean of York, Canons Gregory, Barry, Fleming, Farrar, Duckworth, Baynes, Birch, and Fremantle, Archdeacons Hessey, Blunt, and Fisher, the Rev. Henry White, the sub-dean of the chapels royal,

the Rev. Dr. Cox, chaplain to the lord mayor, etc.

Owing to the death of the Rev. Craufurd Tait, neither the Archbishop of Canterbury nor any of his chaplains and household were present. In all, seventy-eight prelates attended—a larger number than on any previous occasion.

After the banquet the "Loving Cup" was circulated, and the loyal toasts were given by the lord mayor and cordially received.

In proposing the health of the archbishops and bishops of the Anglican Church, the lord mayor said that he was very glad to see so large a gathering of the prelates in England, though it was to be regretted that circumstances had prevented the Archbishop of Canterbury from being present that evening. He would say nothing of the difficulties which beset the Anglican Church and her bishops; however great they might be, they had no effect on the teaching of the faith throughout the world. [Cheers.] In that respect, all knew how well they performed their arduous duties, and he was confident that their health would be warmly received. [Cheers.]

The Archbishop of York, in reply, said: There was a time in the history of the Church when there was strong rivalry between the Sees of Canterbury and York, and there was an occasion towards the close of the twelfth century when the pope's legate held a council at Westminster, the Archbishop of Canterbury of the time, having a shorter distance to come, was first in the field. Fuller, in his Church History, relates that when the Archbishop of York appeared he found the chair on the right of the pope's legate occupied already, so he sat himself incontinently upon the Archbishop of Canterbury's knee. [Laughter.] I am sorry to say the sequel was not pleasant for my predecessor, because "the servants of the Archbishop of Canterbury," as Fuller goes on to say, "buffeted him extremely." [Laughter.] A little later than that Archbishop Wykeham desired to carry his crozier erect in the province, but Archbishop Peckham issued an edict that nobody should supply the Archbishop of York with food or drink [laughter]; and, as Fuller says "he was rapidly reduced to capitulation." [Laughter.] He goes on to say, "York was quieted, but not contented." [Laughter.] That is precisely the result which I should expect from such a mode of treatment. But things are very different now, and the absence of his Grace the Archbishop of Canterbury enables me to say what I could not say in his presence—that, having known him through a public career extending over some years, I regard him with the deepest love and affection, on account of the candor, large-heartedness, and straightforwardness of his character, and I verily think that no public man is more entitled to our trust [cheers], and nobody is better entitled to our deep and hearty sympathy at this present moment. [Cheers.] Therefore I will appear on this occasion only to represent him before this distinguished company. This is a very rare occasion, my Lord Mayor, which we owe to your gracious hospitality, that the bishops not merely of the Church of England and of Ireland, but of the colonies, and last, but by no means least, of the American Church, are assembled in this hall. [Cheers.] We are assembled in this great hall of the city of London, and those who use the Anglo-Saxon speech and have English blood in their veins, whether immediately or by distant descent, do look to London as a kind of home. [Hear, hear.] We are all, whatever be our form of government, whatever be the sphere of our labors on earth, united by deep ties, and I think we may fairly call ourselves one race, whether we be English or Americans; and it is to you we owe this opportunity of meeting together as brethren, to exchange cordial intercourse, and to express the deep feelings of our minds. [Cheers.] I hope I do not exaggerate when I say that the meeting of one hundred bishops under your roof to-night is a very significant sign and token. [Hear, hear.] We represent a number of churches dotted over the face of the earth, in every quarter of the globe. We represent not merely the labor of a hundred bishops, but the labors of all the clergy under them and about them; and all those who sympathize with the march and intellectual advancement of the human race may look with interest, I venture to

say, on a gathering of this kind, for that is what we inscribe upon our banner—the truest progress of the human race in the knowledge of God and in love and peace one towards another. [Cheers.] Now, with regard to the American Church I cannot help saying that this is a very joyful occasion for us. I well remember, eleven years ago, meeting and entertaining several of the American bishops, and it was impossible not to be deeply struck with their high qualities, and to wish to meet them again. And then you know, my Lord Mayor, we take a little credit out of the American Church. There is a Bishop of New York here to-night, while I am Bishop of old York, and I look at my junior brother, who is here present, and can venture to say that he is presiding over a very thriving offshoot, that is doing very well as far as it has gone. [Laughter.] A little time ago the relations between the two countries were a little strained. There were whispers that material of war and the like were being recruited on the other side of the Atlantic with a view to a struggle which I hope and trust will never come off. [Hear, hear.] I cannot think that it will ever happen that these two great branches of the Anglo-Saxon race will be arrayed on opposite sides. [Cheers.] I cannot help thinking that in the end blood would prove thicker than water, and that the feeling which that phrase expresses would come out at the last moment to forbid the impending struggle. But, whether that be so or not, at all events there is one conflict in which we are at present engaged where we are all fighting on the same side. The conflict between religion and the powers which are arrayed against religion is, perhaps, assuming an intense and aggravated form, and all of us will be more drawn together who are anxious to see the human race raised above its present level by a knowledge of God. In that great conflict we hail them as fellow soldiers, and we hope and trust that no division may ever come between us. [Cheers.] Before I sit down I may just allude to the gathering which is taking place in London at this moment, and which has given the opportunity for inviting what I feel sure is the largest gathering of the episcopate that has ever taken place in the City of London. [Hear, hear.] It is true we sit with closed doors, and therefore nobody knows what is going on, or what resolutions we are coming to. But there is no great mystery about it after all, for the first thing which brings us together is moral sympathy, the wish to know one another. We are not about to proclaim a fresh body of canons and to enforce them upon the world or upon that part of it which uses English speech. We have no such design; but we have met together for mutual counsel. "As iron sharpeneth iron, so sharpeneth the face of a man his friend." You may depend upon it, my Lord Mayor, that is no light purpose and no mean result, if we shall have attained it. [Hear, hear.] Conflict with the powers of evil is a hard and difficult conflict, and it is carried on by some of those present under conditions almost inconceivable by us in civilized England. I cast my eyes along this hall, and feel almost inclined to cite instances of that. Let us know what our brethren are doing.

Let us see in them who are bearing the hardships of savage life, in them who are bearing the severities of climate, the powers of the highest love of the Lord Jesus Christ; that we may, by the contemplation of their labors, stir up our own hands to higher and nobler exertions; and that we may bow down before them in gratitude and admiration for that which they are doing by the grace of the Lord. And that is a sufficient answer for anybody who asks why we should be gathered together. The promotion of practical charity, the drawing together of the Churches which profess the same faith is, I maintain, a sufficient reason for our gathering, and it is the practical answer which we make to the question, Why do you come together at all? [Hear, hear.] My Lord Mayor, in the name of all present, whether belonging to this great country of England, or to that other great country on the other side of the Atlantic, which we all admire so much—for national prejudices between England and America are out of date and out of fashion [cheers]—in the name of all assembled, we heartily thank you for your noble hospitality extended to us, and for the manner in which

you have mentioned the bishops of the Anglican Church. [Cheers.]

The lord mayor next proposed "The health of the Colonial and American Bishops," coupled with the names of the Bishops of Sydney and New York.

The Bishop of Sydney thanked the lord mayor and the company for the way in which the toast had been submitted and received. It was a very grateful task to be the spokesman in thanking the chief magistrate of the chief city in the world for having so kindly and magnificently received the colonial bishops. He regarded it as a valuable testimony to the usefulness of those who are the representatives of Churches scattered all round the world. If a traveller left England and went by Gibraltar and Malta through the Suez Canal to Aden, to Galle, or to Bombay, and thence to Western Australia, he would find churches everywhere, and English the language of the places touched at. On every steamer the services of the Church of England were performed on Sunday, and if a clergyman was on board he was at full liberty to say that service day by day. If he left Liverpool, crossed the Atlantic and the great continent of America to San Francisco, sailed to Honolulu, touched at Fiji, and thence to New Zealand, so reaching the east coast of Australia, the same race, the same language, the same service, and, he was glad to say, the same salutary influences were at work everywhere, for when he spoke of the extension of the Anglican episcopate he spoke of what he believed conferred an advantage in every country in which it was planted, for it furthered civil and religious freedom. They imposed no fetters upon thought, and desired to do nothing of which the intelligent and forward in every movement should be afraid. In regard to the synod they had nothing to conceal. Their deliberations, it was true, were carried on without being made public; but the results would be made known, and assuredly in those results there would be nothing imposing fetters upon the understanding or trammelling the movements of the human mind in any particular. The cordial way in which the toast had been drunk seemed to indicate a change in one respect of popular opinion, which no longer thought the colonies useless dependencies of the mother-country; while as for the rivalry that seemed to exist between them and England, he trusted that it might continue not only in secular, but also in higher and nobler things. [Cheers.]

The Bishop of New York, who was indistinctly heard, also returned thanks, referring to the agreeable memories which American bishops who attended the first Pan-Anglican Synod had brought back with them of their visit to England, and bearing his own testimony to the kindness with which he and his brethren had been everywhere received.

The Archbishop of Armagh proposed "The health of the Lord Mayor," who briefly acknowledged the cordiality with which the toast was received. The other toasts were the "Corporation," "The Sheriffs," and "The Lady Mayoress," after which the company separated.

IRELAND.

WITHDRAWAL.—One of the most unreasonable, unchurchly, and refractory members of the synod of the Church of Ireland was Lord James Butler. He was a persistent and violent advocate for the revision of the Prayer Book. Discouraged at his efforts to do more than effect a few changes, he has now published a letter withdrawing from membership with the Church of Ireland.

A SWINDLE.—The *Irish Ecclesiastical Gazette* thus speaks of the "Reformed Episcopal Church" which is endeavoring to make headway in Great Britain: "It is on the face of it a huge swindle. The founder of this 'Church' receives consecration at the hands of his fellow bishops, and forthwith takes advantage of his *status* to secede and create a schismatical body. While awaiting formal deposition at the hands of the Church of which he was made an unworthy bishop, he takes upon him (contrary to all lawful canonical usage) to 'consecrate' a second bishop for his sect. While denouncing all 'sacerdotal function,' he puts that function to its utmost test by consecrating singly this Dr. Cheeney. Was there ever

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such an example of the *ex opere operato* principle? The Rev. Thomas Gregg, an English clergyman, goes over to the United States, and he too comes back a spick and spack new bishop, shovel hat, gaiters, apron, and all the rest of it; 'my lord' to boot, ready in his turn to show his abhorrence of all 'sacerdotal function' by consecrating, ordaining, confirming, etc. This shameful example of lawlessness and gross indifference to canonical obedience, under the pretence of purity and a desire to purge the Church of England of the taint of ritualism, must painfully impress all right-thinking persons. Anybody who practised the same deceits in secular things would be at once taken up by the police, and lodged in jail as an imposter."

FUNERAL OF THE LORD BISHOP OF CORK.—On Wednesday, May 29th, the remains of the late lamented Bishop of Cork arrived in Dublin, and were conveyed to Trinity church, Lower Gardiner street, the scene of his most active ministrations for many years. The pulpit, reading desk, and communion table were draped in black. The Bishop of Ossory and the Rev. James Gregg, the Bishop of Cork's sons, with the Rev. O. S. Madden, his son-in-law, and Mr. S. Law, his brother-in-law, were present to superintend the arrangements. At nine o'clock on Thursday morning a large congregation assembled in Trinity church. A short service was held, and then the coffin, followed by a very large number of persons, was removed to Mount Jerome Cemetery. In the mortuary chapel the burial service was read by the late Dean of Cork, who was so soon to follow him, and the Rev. Canon Arch dall, rector of St. Luke's. The Lord Bishop of Cashel, who showed evident signs of emotion, delivered an eloquent and feeling address, after which the body was laid in the vault, and the service concluded by the Lord Bishop of Cashel and the late Dean of Cork.

DEATH OF THE DEAN OF CORK.—The Rev. Achilles Daunt died on the afternoon of June 17th. He was ordained in 1855, and became Dean of Cork in 1875. He was greatly beloved by the Church and exercised considerable influence during the stormy sessions of the synod of the Irish Church, where he was often successful in moderating between the extremes of parties, or in his endeavors, by some happy idea, to throw oil upon the troubled waters.

GERMANY.

THE EMPEROR AND THE POPE.—The Berlin correspondent of the *Times* publishes a letter addressed by the Emperor William, on March 24th, in reply to a letter received from the pope announcing his accession to the throne:

Gulielmus, Dei Gati Imperator et Rex, Leon XIII., Summo Ecclesiae Romanae Catholicae Pontifici, salutum.—I have received, through the allied government of his Majesty the King of Bavaria, the letter of the 20th of last month, in which your holiness kindly informs me of your elevation to the papal see. I thank you for this communication. I congratulate you on being elected by the vote of the holy conclave, and cordially wish that the Church intrusted to your control may flourish during your government. Your holiness is right in saying that my Catholic subjects vie with all others in showing that respect for laws and government inculcated by the doctrines of our common Christian faith. With reference to what your holiness says about the past, I may observe that, thanks to the Christian spirit animating the German people, peace and obedience to the government have been preserved for centuries in this country. The continued possession of these invaluable boons is guaranteed by the same national qualities. I rejoice to gather from the friendly sentiments expressed by your holiness that you will use the mighty influence over all the servants of your Church constitutionally belonging to you to induce those among them who have hitherto been remiss in this duty to imitate the examples of their congregations and observe the laws of the land. I beg your holiness to accept the assurance of my perfect esteem.

GULIELMUS, Imperator.

(Countersigned) VON BISMARCK.

The pope replied on April 17th, expressing a hope that the good understanding which had formerly subsisted between the Vatican and the Berlin

government would be restored by a change in the laws and charter of Prussia. This fresh communication of his holiness elicited the following reply from the crown prince:

BERLIN, June 10th, 1878.

Regretting that the emperor, my father, is still unable to thank your holiness for the sympathy you have shown him in consequence of the attempt on his life on the 2d inst., I fulfil the pleasing duty of gratefully acknowledging the expression of your friendly sentiments. The emperor delayed answering the letter of your holiness of April 17th, hoping that a confidential exchange of opinion might enable us to obviate that written expression of opposite principles which must have ensued if the correspondence were continued. From your holiness's letter of April 17th, I regret, however, to see that you deem it impossible to fulfil the hope uttered in my father's communication of March 24th, that you will recommend to the servants of your Church to obey the laws of the land. No Prussian sovereign will be able to comply with the demand put forward in your letter of April 17th, that the charter and laws of Prussia be modified in accordance with the exigencies of the statutes of your Church. The independence of the kingdom would be impaired by making its legislation dependent upon the consent of a foreign power. To preserve this independence is a duty I owe to my ancestors and my country; but though I cannot hope to reconcile opposite principles, whose antagonism has been more severely felt in Germany than anywhere else for a period exceeding one thousand years, I am willing to treat the difficulties resulting to both parties from this hereditary conflict in a pacific and conciliatory spirit in harmony with my Christian convictions. Presuming your holiness to be actuated by the like disposition, I shall not abandon hope that, although principles may clash, the conciliatory sentiments of both parties may open to Prussia a road to peace, a road which has never been closed against other States. I beg your holiness to accept the expression of my personal devotion and respect.

FREDERICK WILLIAM, Crown Prince.
(Countersigned) VON BISMARCK.

The Dusseldorf correspondent of the *Guardian* states that the immediate result of these letters has been that the pope telegraphed to the nuncio at Munich, who was about to proceed to Berlin, that his journey was now useless.

DR. VON DOLLINGER.—It having again been reported that Dr. von Döllinger had made his submission to the Vatican, he has published the following letter:

MUNICH, June 25th, 1878.

DEAR SIR: The statements in the newspaper you sent me are malevolent falsehoods, both as concerns myself and Prof. Friedrich. It is about the fourteenth time that Ultramontane papers have announced my submission, and they will go on repeating it more frequently. But I will not dishonor my old age by a lie before God and man—or that you may be certain. With very kind remembrance, yours truly,

"J. VON DOLLINGER."

ITALY.

THE POPE AND THE LAW OF GUARANTEES.—It was stated some time back that the pope had instructed a congregation of cardinals to examine and report upon the question whether the pontiff could avail himself of the advantages offered by the Law of the Guarantees, and if so, to what extent. The question of course especially referred to the annual income of 3,225,000£ set apart by the Italian government for the use of the pope, and which, thus far, has always been firmly declined. The *Liberté* now says that it appears the congregation have decided that the pontiff "can avail himself of the advantages offered by the law in so far as they do not offend against the spiritual power."

CANADA.

FREDERICTON—Churches at St. John.—In the great fire in St. John, N. B., among other church edifices consumed were those of Trinity and St. James, both old frame structures. That of St. James was a copy of Roslyn chapel, and that of Trinity resembled the old "Wrenian" churches of London.

St. James's is the first to proceed with rebuild-

ing. The corner-stone was laid on the 26th of June by Lieut.-Gov. Tilley, of the Province of New Brunswick. The church is after plan made by Croft & Camp, architects, of St. John, whose plans, in competition with four other architects, were chosen as the best.

The church has a seating capacity of 500, and is heated by steam. It is of brick, faced with free stone in two colors, with a tower and spire one hundred feet high. In accordance with the universal practice here of seating the choir in the chancel, the principal arch, at the separation of the nave from the chancel, is made very wide and high, and the side walls of the church are on an angle approaching each other, as they meet, until they come to the sanctuary itself. As the roof follows this angular treatment it makes of the chancel a perfect reflector, and thereby ensures acoustic perfection.

The same architects have been invited to compete in furnishing plans for the rebuilding of Trinity, the first selected plan by Potter & Robertson, of New York, having proved too costly.

The church parishes who were not burned out, namely, St. John's, St. Mary's, and St. Luke's, have very kindly housed the suffering congregations since the fire; but as the burned district is becoming repeopled very fast the distances to church are too great, the congregations are very anxious to get their own churches again.

The hours of service here seem a little strange to a person from the States. Morning Prayer being at 11 A. M., and Evening Prayer at 6 P. M.; and it looks very queer to see the front part of the chancel filled with a double choir of well-dressed ladies and gentlemen, who, however, generally render the musical parts of the service very effectively.

VIATOR.

Diocesan Synod and Church Society.—The meetings of the Diocesan Synod and Church Society were held at St. John, New Brunswick, during the past week. The absence of the bishop—in attendance at the Lambeth Conference—was much felt and regretted. On Wednesday, the first day of the meeting of the synod, the Holy Communion was celebrated at St. John's church, at 7 A. M. A large number of the clergy and lay delegates were present. Most encouraging it is to notice the marked change with reference to the holy service. Only a few years ago an early celebration was considered as in some way objectionable by one party in the Church. No such idea now prevails among us. All meet together—"partakers of this one Bread"—and thus a solemnizing effect is imparted to subsequent discussions.

The synod was ably presided over by the Rev. G. M. Armstrong, rector of St. Mark's church, as the bishop's commissary. There was a full attendance of clergy and lay delegates. Among the latter were Mr. Justice Ritchie, of the Supreme Court of Canada, and Mr. Justice Fisher, of the Provincial Supreme Court. There were others among the delegates of the leading men of the province. A very interesting letter from the bishop was read by the chairman, in which most judicious counsel was given with reference to the various subjects to come before the synod.

There was a considerable discussion with reference to the temperance question. After a somewhat prolonged debate, a resolution for the appointment of a standing committee for the organization of a diocesan temperance society was allowed, by a large majority, to remain over for the consideration of the next meeting. The feeling prevailed that it was better to leave the movement in question to the requirements of various localities, and to be wholly of a voluntary character.

The question considered of the greatest moment, and which occupied the chief attention of the synod, was a proposal with reference to a theological school for training candidates for the sacred ministry. Two years ago a motion for union with the Diocese of Nova Scotia in favor of King's College, Windsor, was favorably entertained. This is a Church foundation, and has very many advantages, and is well endowed. Overtures, however, have been lately made to the synod on the part of the University of New Brunswick, on which a committee favorably reported, with the well-known approval of the bishop.

The discussion on the subject was conducted with much ability and interest. It was finally decided to establish a theological chair in connec-

tion with the University at Fredericton, and to form a part of the cathedral staff, and thus place the Divinity students under the more direct supervision of the bishop.

This scheme was recommended so strongly as advantageous to the Church that many of the more wealthy members of the synod offered large subscriptions towards the salary of a professor for a period of years. There is reason to hope that this project will be carried out without delay, and if only the right sort of man can be got, it will result in a great benefit to the diocese.

But the most important business of this busy week is that connected with the missionary work. This is done for each year, at the annual meeting of what is called the General Committee of the Diocesan Church Society, consisting of all the clergy and two lay delegates from each parish and mission, who may, and most frequently do, act in a like capacity, as members of the synod. The reports of the missionaries, which are always read in full at the first meeting, were, in many instances, of unusual interest; one especially in which the missionary describes his duties among the lumbermen, and his services in their camps during the Winter months, and another from the missionary to a Danish colony—himself a Dane, and lately ordained by the bishop. This most interesting and deserving community have all become members of the Church of England.

The financial affairs of the society were found more favorable than had been anticipated. The committee was enabled to appropriate a little over \$20,000 for the missionary service of the current year, including provisions for several new missions, and a grant of \$1,000 a year for the services of a travelling missionary. The average of the stipends has, during a few years past, been gradually, though too slowly, increased. Advance, which is felt to be so needed, is hindered just now by general depression in business and by the late calamitous fires.

Owing, in one instance, to a much lamented death, and in others to failing health of the clergymen, there are a few vacancies at present, and a man is much wanted to fill the difficult and important post of travelling missionary.

By a well devised arrangement of a life insurance character in connection with the widows' and orphans' fund participants will eventually secure \$200 a year to those they leave behind.

At the close of the meeting on Wednesday a special fund was provided for the purpose of paying \$100 a year to such of the widows of the clergy who have no claims on the fund above referred to.

On Tuesday evening there was a public meeting, when the claims of foreign and domestic missions were ably advocated; and on Thursday evening the anniversary of the society was fitly celebrated by a choral service in the beautiful and spacious church of St. Paul.

The clergy met in the adjoining school-room and walked in procession from the west door up the central passage, singing the processional hymn. There was a large attendance of the united choirs from different churches in the city. The church was filled and the service most hearty and impressive. The sermon was delivered by the Rev. T. E. Dowling, rector of St. George's church, Castleton.

The bishop and all members of the Church in this diocese have great reason to be thankful at the result of the proceedings of the past week. Nothing could exceed the kind attention or the courtesy of the Lieutenant-Governor, the Hon. S. L. Tilley, C.B., who, as senior vice-president of the society, and at the bishop's request, occupied the chair. Neither in the synod nor in the society, with all the discussion, and with a good deal of difference of opinion on many points, was one harsh or unkind word spoken, nor on the part of clergy or laity the least exhibition of anything like party feeling.

NEW HAMPSHIRE.

CONCORD—*St. Paul's School.*—During a thunder storm, on the morning of last Sunday, the main building of St. Paul's school was struck by lightning and destroyed, with a portion of its contents. The loss is estimated at \$20,000, and is said to be partly covered by insurance.

NASHUA—*Laying of a Corner-stone.*—On the afternoon of July 3d the bishop of the diocese

laid the corner-stone of a new church, being assisted by the Rev. Messrs. Jacob Le Roy (rector of the parish) and E. A. Renouf. An interesting address was delivered by the bishop.

The new church is to be built at the expense of Mrs. Lucia A. Rand, of Middletown, Conn., in memory of her deceased daughter.

MASSACHUSETTS.

CAMBRIDGE—*St. James's Church.*—The Rev. Theodosius S. Tyng, who for five years has been in charge of this parish, being about to leave for the distant missionary field which he has chosen, the wardens and vestry, by unanimous resolution, put on permanent record their appreciation of the self-sacrificing zeal and fidelity to which the parish is so largely indebted for its present measure of prosperity, their deep sense of loss at the severance of ties which years of association have made strong and dear, and their earnest wishes for his happiness and success in his remote field of Christian labor.

CONNECTICUT.

SHARON—*Ordination.*—On Friday, July 5th, in Christ church, the bishop of the diocese advanced to the priesthood the Rev. Percival Hanahan Whaley, rector-elect of the parish. The candidate was presented by the Rev. Lucius Waterman, presbyter of the Diocese of Michigan. The Rev. Messrs. W. A. Johnson of Salisbury, M. Walker, of Lime Rock, J. H. White, of Waterbury, and A. T. Ashton, of the Diocese of New York, united with the bishop and the presenter in the imposition of hands. The bishop preached and administered the Holy Communion.

NEW YORK.

NEW YORK.—*The Rev. Mr. Tooth.*—The Rev. Arthur Tooth has been a few days at the Windsor Hotel, in this city. To an interviewer from one of the daily papers he expressed his intention on his return to England to resign his benefice and devote himself to the work of his 'orphanage and sisterhood. Mr. Tooth sailed for Liverpool, July 20th.

Floating Church of Our Saviour.—The Rev. R. J. Walker, missionary in charge of this church, has issued a report of his work for the year ending on Easter day, 1878. After a general statement of the good results of work done in this church, some of which has been described in THE CHURCHMAN, the report says:

The Guild of the Floating Church, founded last November, has proved a valuable addition to the plans which have been devised from time to time to benefit the seamen and other persons who attend our services. The guild is at once a benevolent, literary, social, and musical association. Its meetings are held on the evening of each Tuesday, in the lecture-rooms of the mission house, 34 Pike street, and have been largely attended by the members of the congregation. Several interesting and instructive lectures have been delivered, by clergymen and other kind friends, before the members of the guild, and the seamen, who have attended in large numbers. The sum of \$118.80, belonging to the guild, is safely deposited in the Seamen's Bank for Savings. When sickness or misfortune befalls any member of the guild, we shall relieve their wants out of this fund, and when death lays his icy hand upon one of our number, the surviving members will decently inter the departed brother or sister.

The Sunday school in connection with the Floating Church is a source of honest pride and of great satisfaction to the writer. On each returning Lord's day, many neatly clothed, bright, intelligent, and well-behaved children are gathered out of the seventh ward into the comfortable lecture-rooms at 34 Pike street. Here they are well and carefully instructed by devoted and intelligent teachers. No tempestuous day in midwinter, no scorching heat of Summer, has ever found them absent from the school. We have had an excursion and picnic for the little ones in Summer, a festival at merry Christmas, and a magical entertainment in Spring, at the large hall of the Seamen's Exchange in Cherry street.

The Floating Church Temperance Society is performing a most admirable work among sea-

men and landsmen. It now numbers 2,228 members, 2,141 being seafaring men. During the past year 366 have signed the pledge, and of this number 357 are seamen. The addresses which have been delivered from time to time by some of these rescued and reformed inebriates have been highly effective in inducing others to cast away the intoxicating cup. The writer occasionally visits homes in the vicinity of his residence, where formerly all was want and wretchedness; but now, thanks to the church and its temperance society, plenty and comfort abound. The Friday evening lectures have been well attended, and with good results. At one service five young seamen became greatly affected. The following Sunday morning the Lord's Supper was administered in the church, and these five young sailors walked up together to the chancel rails, and, kneeling down side by side, partook of the holy sacrament with the greatest reverence and devotion. The number of communicants on the parish list is over 200, and of this number ninety-five are seamen; but when we are devoutly kneeling in the house of our Father, partaking of the sacramental feast, the greater part of these ninety-five seamen are dispersed over the face of the round world, and only a few are present with us at the sacred service.

The society's home, in Franklin Square, continues to be a safe haven of refuge to the seamen who frequent it. Within its walls they are surrounded by many good influences which cannot fail of benefiting them in a greater or less degree. Before their eyes they have always the most consistent example of the truly devout superintendent. Morning and evening devotions, good books, religious tracts and papers, and the visits of the three missionaries to lecture and converse, have all, unitedly, produced the most beneficial results.

CENTRAL NEW YORK.

BINGHAMTON—*Church of the Good Shepherd.*—The Rev. S. G. Lines has resigned the rectoryship of this church to accept that of St. Luke's church, San Francisco; and the vestry of the former church and the Brotherhood of the Good Shepherd have passed resolutions commending his fidelity and expressing their regret at parting with him.

NORTHERN NEW JERSEY.

NEWARK—*St. Barnabas Hospital.*—It is a gratifying fact that this institution cared for more patients during the last year than ever before (about 230), had fewer deaths, and having paid all current expenses had a small balance in its treasury at the end of the fiscal year. Its work could be much extended were the debt of \$10,000 upon its property paid.

NEW JERSEY.

ASBURY PARK—*Laying of a Corner-stone.*—On Tuesday, July 9th, the corner-stone of a new building, to be erected by the sisterhood of the Good Shepherd of New York, was laid at this place. Divine service was held in Trinity church, a number of clergymen being present, and addresses were delivered by the Rev. Dr. Gallaudet (pastor of the sisterhood) and the Rev. Dr. Franklin.

Dr. Gallaudet gave in few words a history of the sisterhood, under whose direction the house is to be conducted, and the work under God to be accomplished.

Dr. Franklin said that though the house is to be a refuge and comfort for the weary and desolate, it is also to be a retreat for the sisters who, when exhausted by the continued strain of their work at St. Barnabas House, could find here renewed strength by breathing the invigorating air and yet continue their work, for they will bring many of the children of the city mission with them.

After the offertory and benediction the clergy, choir, and congregation proceeded to the grove, singing "Onward, Christian soldiers." The walls of the building were already raised four feet, and when they were encompassed, the stone being in place, the box with its usual contents was laid within, in the name of the Father, Son, and Holy Ghost. "The Church's one Foundation" was heartily sung, and the exercises closed with the benediction.

Dr. Humphrey courteously entertained the clergy who had come from New York with the sisters, and several of the children from St. Barnabas, besides friends of the projected enterprise.

Contributions, amounting to \$2,600, have been received, but as much more must yet be raised before this house of the sisterhood of the Good Shepherd can accomplish its anticipated work of love for the poor and suffering ones in the teeming tenement-houses of New York. There must be many who will give freely to this charity because they have received so freely. Contributions can be sent to Sister Ellen, No. 304 Mulberry street, New York city.

KEYPORT—Opening of the New Church.—St. Mary's church, which was destroyed by fire last September, has been rebuilt upon the lot adjoining the ruin. The church has approached completion so far as to enable services to be held therein. The first service was held on the evening of Monday, July 1st, by the Rev. Telfair Hodgson, of Trinity church, Hoboken, assisted by the Rev. H. F. Roberts, of the chapel of the Holy Comforter, New York. The service, by the aid of the organist and surprised choir of Trinity church, Hoboken, was very impressive. The sermon was delivered by Mr. Hodgson, a large congregation being present.

PENNSYLVANIA.

BISHOP POTTER MEMORIAL HOUSE.—The Bishop Potter Memorial House, Philadelphia, has recently been reorganized and placed under a board of council consisting of the Bishop of the diocese and prominent clergymen and laymen. It will be reopened in October, under the name of the Bishop Potter Memorial House for Deaconesses, as an institution for the training of women to serve as deaconesses. The plan contemplates fitting them to act either as trained nurses in hospitals and private families, or as teachers in Church schools, or as parochial deaconesses, wherever their services may be desired. Situated as the building is, on the grounds of the large Episcopal hospital, and in the midst of the extensive mission work which has been carried on so successfully in the neighborhood, the institution will have peculiar facilities for its work. It is proposed to begin with the nursing department, and to add the other departments as the institution enlarges. Miss Almira C. Davis, a graduate of the Bellevue Training School for Nurses, and late matron of Blessing Hospital, Quincy, Ill., has been appointed head of this department and acting head of the house, and will enter on her duties in October.

Applicants for admission may address, until October, the Rev. E. A. Hoffman, D.D., Philadelphia; after that date, the Rt. Rev. William Bacon Stevens, D.D., Philadelphia.

NORRISTOWN—Old Swedes Church.—A monument recently erected at this church, in Upper Merion, to the memory of the late Rev. Octavius Perinchief, was dedicated on Wednesday, July 10th. A special service was held in the church, which was conducted by the Rev. Drs. Watson, of Philadelphia, and Eccleston, of Newark, N. J., the Rev. Mr. Marple, and the Rev. Messrs. Perkins and Crawford, of Mount Holly, N. J. Eulogistic addresses were also delivered by the Rev. Dr. Eccleston and the Rev. Mr. Orrick.

The monument is erected near the entrance of the church, and consists of a granite shaft about fifteen feet in height, with an appropriate inscription. Mr. Perinchief was formerly rector of this church.

CENTRAL PENNSYLVANIA.

NORTH EASTERN CONVOCATION.—This council met at Sayre and Athens, July 8th, 9th, and 10th, twelve clergymen being present, in addition to the rector, the Rev. G. F. Rosenmüller.

The first services were held on Monday evening, the 8th, at Sayre, the dean (the Rev. H. L. Jones) preaching, and the Rev. Messrs. Hopkins and Harding reading the service.

On Tuesday morning Divine service was held again at Sayre and the Holy Communion was celebrated, the Rev. Mr. Burrows delivering the sermon. At three o'clock p.m. a business meeting was held, and the Rev. L. F. Baker read an essay upon the topic, "How shall Christians meet the Scientific Objections of the Day?" The ques-

tion was then discussed by members of the convocation. In the evening a meeting was held and addresses were made by the Rev. Messrs. Hughes, P. B. Lightner, and Chapin, the Rev. Cortlandt Whitehead reading the service, after which the clergy and invited guests attended a reception on the lawn of Mr. Thomas's residence, which was illuminated for the occasion.

On Wednesday morning Divine service was held at Sayre, the Rev. Mr. Hughes saying the Litany, and the Rev. Mr. Baker delivering the sermon. In the afternoon a discussion of the question, "How shall we Retain the Children of our Sunday-schools?" was opened by the Rev. Mr. Harding, and continued by other of the clergy, and at six o'clock the clergymen partook of dinner provided by the members of the parish, on the lawn of Mr. Maurice's residence.

The concluding session was held in the evening, when the service was read by the Rev. Mr. Beers, and addresses were delivered by the Rev. Mr. Jones, on "Christian Work"; by the Rev. Mr. Foley, on "Christian Giving"; and by the Rev. Mr. Whitehead, on "How to help the Recitor."

WEST VIRGINIA.

MEETING OF THE COUNCIL.—The special council called by the bishop of the diocese to consider the report of the committee and to confer with the Diocese of Virginia in reference to church property, met in Trinity church, Martinsburg (the Rev. John W. Lea, rector), on the morning of Wednesday, July 10th. Morning Prayer was said by the Rev. James Grammer, of Middleway, and the rector of the church. The Holy Communion was celebrated by the bishop, assisted by the Rev. Messrs. Wm. L. Hyland and James Grammer, the Rev. Mr. Hyland delivering the sermon from Heb. xiii. 17.

After service the council was called to order by the bishop. Owing to various circumstances the attendance was unusually small, only seven clergymen and the representatives of seven parishes being present. The business transacted was the acceptance of the offer of \$5,000, made by the Diocese of Virginia in settlement of all claims against the Church property now held by the former diocese.

The session of Thursday morning was entirely occupied with missionary matters, after which the council adjourned.

The clergymen present beside the bishop were the Rev. Messrs. R. A. Cobbs, of Charleston; Jas. Grammer of Middleway; G. A. Gibbons, of Fairmont; W. L. Hyland, of Parkersburg; T. H. Lacy, of Point Pleasant; W. T. Leavitt, of Hedgeville; and J. F. Woods, of Clarksburg, each with lay delegates from his parish.

MARTINSBURG—Trinity Church.—On Sunday, July 14th, the bishop of the diocese visited this church, preached, and administered confirmation to six persons, addressing the candidates. The bishop was assisted in the service by the rector of the church and the Rev. Messrs. T. H. Lacy and W. D. Hanson. Eighteen persons have been confirmed in this church during the last eleven months.

SOUTH CAROLINA.

CHARLESTON—St. Mark's Church.—The Rev. Dr. A. T. Porter writes: Will you permit me through your columns to make an explanation to my many friends who are apt to be misled by a recent notice from this diocese that I have taken charge of St. Mark's church in this city.

First, I wish to say I have not given up the rectorship of the church of the Holy Communion, which I have held for nearly twenty-five years, and will most probably retain until death or incapacity. Nor have I yielded to the fearful pressure of the times, and given up the Holy Communion Church Institute. No, we are struggling for dear life, but, thank God, we still live, and intend to continue to live while God continues to vouchsafe us the evidence of His favor, by the occasional remembrances which come to me from my friends in its behalf, and while His grace is continued to us in the spiritual blessings which He has so abundantly given to it. On Sunday, 16th (Trinity), at St. Philip's church, Mr. C. Innis La Roche, a recent graduate from Nashotah, was ordained deacon. He is the third of my former pupils now in Holy Orders, and I have seven more as candidates or

in course of preparation to become candidates; indeed, save Mr. Daltus, a colored candidate, all the candidates for Holy Orders in this diocese are graduates of this institution, so that while God thus uses it to train ministers for Him, whatever labor, anxiety, or suffering it costs me, I shall continue to work for it, and continue to ask those who have the means and the will to help me with such gifts as they may be able to bestow. But there is other work for Christ and His Church to be done, and it appears that it has fallen to my lot to do it. St. Mark's church, Charleston, is a colored congregation, composed chiefly of those who before the war were members of St. Michael's, St. Philip's, Grace, St. Paul's, Holy Communion, and St. Luke's parishes. In 1866 they formed themselves into this parish, and have been under the charge of the Rev. J. B. Seabrook. They have worshipped in a building put up for temporary purposes by the late Rev. C. P. Gadsden for the use of St. Luke's church.

During these years they have bought for themselves a lot, and have begun to build a church which will seat about 700 persons. For the last two years their rector's health had failed, and in October last he died. The church has been served by lay-reading and such occasional help as the different clergy could give them. As a matter of course the congregation had suffered loss, and it was necessary that immediate steps should be taken. The building, which has already cost \$9,000, all of which has been paid, and nearly all of it by the congregation themselves, has not been touched for fifteen months. The bishop, fully realizing the great importance of this parish to the Church's work among the colored race, determined, all things considered, that he would give me the service of the new deacon the Rev. C. Innis La Roche, provided I would take the rectorship of the church. He brought the subject before the vestry, which resulted in their unanimous call to me. After getting the congregation together, and finding out it was their unanimous wish that I should accept it, the parish of the Holy Communion not objecting, I consented, determined, by God's help, to make it, what it can be, the strong centre of a grand a missionary work as is to be found in the Church. Of course it is not to interfere with my duties to my old parish.

ALABAMA.

STANDING COMMITTEE.—At a recent meeting of the committee Mr. Asa J. Roberts was recommended to be admitted to Deacon's Orders, and on the 11th of July, at St. Paul's church, Spring Hill, near Mobile, in presence of a large congregation, was ordained by the bishop of the diocese. Mr. Roberts was formerly a merchant, but recently, from weak constitution, has been compelled to give up business. He has been remarkable for his attention to the poor and distressed: has had lay reading at the poor-house, and otherwise devoted himself to the relief of the afflicted and distressed. Some of these were present at the ordination, which fact was noticed in the very able and effective sermon of the Rev. A. J. Drysdale.

At a meeting of the committee held July 3d, the Rev. C. E. Cabaniss, deacon, was recommended to the bishop for dispensation as to certain requirements not strictly ecclesiastical. An interesting discussion arose in this case upon the construction of the canon as to this dispensation. Mr. Cabaniss, a young man, is doing most excellent service as a missionary. To acquire the knowledge usually required by the Church for admission to priest's orders he would have to stop his work for at least a year and devote himself to study. The canon seems to authorize the dispensation only in cases of persons of extraordinary natural understanding, and not for young men who only require the time and opportunity for learning what is required. The canon on this subject is not clear.

QUINCY.

GALESBURG—Ordination.—On Friday, July 12th, the bishop of the diocese held his first ordination to the diaconate in this diocese in Grace church. The sermon was delivered by the Rev. Mr. Morrow, of Peoria, from I. Peter ii. 12, and the candidate was presented by the Rev.

Mr. Higgins, rector of the church. The Rev Dr. Lloyd and the Rev. E. H. Rudd also took part in the service. The new-ordained deacon Mr. Little, is a student in the senior class of the General Seminary, and will return to it next Autumn to complete his studies.

NORTH CAROLINA.

APPOINTMENTS OF BISHOP ATKINSON.

JULY.

21. Fifth Sunday after Trinity, Haw Creek, Buncombe county.
 22. Tuesday, Beaver Dam, Buncombe county.
 25. Thursday, St. Andrew's, Buncombe county.
 28. Sixth Sunday after Trinity, A. M., Trinity church, P. M., chapel, Asheville.
 31. Wednesday, Leicester, Buncombe county.

AUGUST.

4. Seventh Sunday after Trinity, A. M., Calvary church, P. M., St. James's, Hendersonville.
 6. Tuesday, St. John's in the Wilderness, Flat rock.
 8. Thursday, A. M., St. Paul's in the Valley; P. M., Brevard.
 11. Eighth Sunday after Trinity, Cashiers Valley.
 13. Tuesday, Highlands.
 15. Thursday, Franklin.
 17. Saturday, Webster.
 18. Ninth Sunday after Trinity, Waynesville.
 20. Tuesday, Laying corner-stone of Grace church, Waynesville.

ORDINATIONS.

CONNECTICUT.—In Christ church, Sharon, on Friday July 6th—*Priest*: The Rev. Percy Hanahan Whaley.

QUINCY.—In Grace church, Galesburg, on Friday, July 12th—*Deacon*: Mr. Little (the Bishop of the diocese's first ordination of a deacon in the diocese).

For Collegiate and Academic and Personals see last page.

NOTICES.

Marriage notices, one dollar Notices of Deaths, free Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

At St. Peter's rectory, Brooklyn, July 18th, 1878, by the Rev. John A. Paddock, D.D., Mr. ROBERT O'BRIEN to Miss SARAH B. DENROCHE, both of Brooklyn. No cards.

DIED.

Entered into rest, at Clifton, near Cincinnati, O., on the morning of July 20th, HENRY B. BISSELL, in the 43d year of his age.

At Yonkers, on Monday morning July 22d, the Rev. ROBERT B. CROES, D.D., in the 73d year of his age.

The Rev. JOHN M. GUION, D.D., of Seneca Falls, N.Y., twenty-seven years rector of Trinity church, died on Saturday evening, July 20th, aged 77.

At Muncy, Pa., on Thursday, June 27th, 1878, the Rev. GEORGE C. DRAKE, some time rector of St. James's church, Muncy, in the seventy-third year of his age. "An Israelite indeed, in whom no guile."

At the residence of his grandfather, the Rev. Mr. Norwood, D.D., on Wednesday, July 10th, WILLIAM Norwood, son of William Y. and Helen A. Mordecai, aged six months and twenty-five days.

At Ithaca, N. Y., 1st inst., ANNE B., wife of Henry B. Morris, of Ithaca, and daughter of the late Tracy S. Knap, of New Berlin, N. Y.

In Salisbury, Md., on the 15th inst., after a brief illness, W.M. BIRCKHEAD, Esq., in the 61st year of his age.

MEMORIAL.

At a special meeting of the vestry of Trinity church, West Troy, held on Wednesday afternoon, July 10th, 1878, the following memorial was unanimously adopted:

The rector, warden, and vestrymen of Trinity church, West Troy, in special meeting assembled, deem it fitting now, on the occasion of the removal by death of their late associate, James Roy, to inscribe the following memorial on the minutes of the vestry:

The deceased occupied a prominent position in church affairs. For more than thirty years he had been a warden in this parish, and until recently, when incapacitated by failing health, he was ever active in the good work. To his wise counsels, not less than his generous contributions, is this parish largely indebted for much of the prosperity that has attended it.

At the formation of the Diocese of Albany Mr. Roy was elected member of the Standing Committee thereof, of which position he continued to hold for several years, discharging its responsible duties with fidelity.

Though of late, by reason of illness, Mr. Roy was not permitted to associate with us in the discharge of parochial duties, we shall none the less cherish the recollection of his kindly manner while with us, his anxiety for the welfare of the parish and diocese, and his readiness to aid in every good work having for its object the glory of God and the salvation of souls.

After a life of nearly threescore years and ten the Master has called him hence, away from the sore trial of earth to the blissful rest of Paradise.

A copy of this memorial, duly authenticated, shall be sent to the family of the deceased by the clerk of the vestry.

As a last tribute of respect to our departed associate,

the vestry will attend his funeral in a body, wearing the usual badge of mourning.

B. D. JUDSON, Clerk.

OBITUARY.

On the 28th of June, at 11 Kensington Square, W., London, Eng., LUCINDA HEATH HAWLEY HARRIS, wife of the late Prof. Chapin A. Harris, of Baltimore, Md.

The angel of death in great mercy came to carry her "out of the body to God," from a life of much suffering and many bitter sorrows, borne with exemplary Christian patience. After a lingering and painful illness of many months, ending in rapid consumption, death could be but a happy release, and those that sorrow for her may take comfort in the thought that for her it is great gain.

Nearly eighteen years ago the death of her distinguished husband was an irreparable loss. He was, in eight short months, followed to the grave by his last surviving son, a young man of brilliant promise, who left one child, a son.

Mrs. Harris was the second daughter of the Rev. Barton Downes Hawley, of London county, Va.

She was buried from St. Mary Abbots, old Kensington church, and is laid temporarily in the beautiful Brompton Cemetery, for, in accordance with her last wish, her children intend to place her by her husband at Baltimore. The service was read over her by the Bishop of Western New York, an old and esteemed friend, who had arrived in London only the day before, and who eighteen years before had buried her husband. She leaves five daughters, all living in England and France, four of whom are married.

APPEAL.

ST. MARK'S CHURCH, CHARLESTON.

I have had charge of St. Mark's church just two weeks. All who had strayed off have come back, and I start with some 150 communicants, and 250 children in the Sunday-school. I held a meeting of the congregation a week ago, and took up an offering of \$900, since increased to \$2,000, of which \$1,500 has been paid in, and the remainder is to be paid by the 1st of August. I found they had been monthly laying aside something to the building fund—which amounts to \$450—so that I have about \$2,500 to go on with. It will probably reach \$8,000 by the 1st of July, and it will take \$1,000 more to complete it. This amount will be borrowed by members of the congregation on private security, and paid back by monthly subscriptions by the congregation. When the church is finished it will be free of debt, and will be immediately consecrated. Before this gets into print the contractor will be hard at work on the building, and he will not stop again until it is completed. When it is known that this is the action of people of small means—nearly all working people—it is a striking evidence of what material I have to work up. We hope to have the building ready for consecration by the 1st of November. I have told these people that I know they have friends at the North who, seeing how they have helped themselves, will respond to me in that for which I now ask. We have a stained-glass chancel window, the gift of a colored friend now living in Canada. But the contract will give us the bare chancel. I want everything for this, from the rail up. My purpose is to fit the chancel in a thoroughly churchly style, and of the best I can get. In this instance—as all who think well see this is wise and essential—we mean to make it, as far as we can, the strong centre and the model for the churches of the race in our communion in this diocese. There are nearly 400,000 of these people here. Has the Church no mission to them? Everything is wanted for the chancel, also the font. But I do not wish it furnished without regard to harmony; therefore if this reaches the eye and the heart of any who would like to have a share in this work, I would prefer that the money should be given, each donor designating what he or she desires the gift to be expended upon. I expect it to cost something, for nothing cheap or mean shall go into the chancel; and I know there are many loving Churchmen who would rather have it so, and who will help me to it. If not objected to, I will acknowledge in THE CHURCHMAN all contributions, and for what specified. It is evident I write as though I expected a quick and liberal response. Well, I do, and I should be woefully disappointed if I did not have it. Will you who are reading this see that I am not, as far as you can help it? Faithfully yours,

A. TOOMER PORTER,

Reector of the church of the Holy Communion and St. Mark's.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The undersigned acknowledges the receipt of the following contributions from November 12th, 1877, to this date:

Good Friday offerings: Christ church, Oil City, Pa., \$11.65; Christ church, Manhattast, L. I., \$5.62; Trinity church, Hoboken, \$21.32; Trinity church, Lawrence \$1.10; Zion church, Little Neck, L. I., \$18.88; Grace church, New York (\$223.47, less for Philadelphia Mission, \$50), \$173.47; St. Matthew's church, Brooklyn, \$10.86; St. Timothy's church, Massillon, O., \$4; House of Prayer, Newark, N. J., \$11.15; St. James's church, Wooster, O., \$3.25; St. Mark's church, Hoois Falls, \$6; Church of the Ascension, New York, \$66.46; Christ church, Oberlin, O., \$3; Christ church, Red Hook, N. Y., \$4.82; St. James's church, Wooster, O., additional, 25 cents; St. Luke's church, St. Albans, Vt., \$5.51; St. Paul's church, Evansville, Ind., \$5; St. Paul's church, Detroit, \$25; St. John the Evangelist, Stockport, N. Y., \$5.15; Christ church, Bay Ridge, L. I., \$18.65; Trinity church, Springfield, Ill., \$8.50; Church of the Beloved Disciple \$6.85; Zion church, Little Neck, additional, \$10; St. Stephen's church, Schuylerville, \$2.75; St. John's, Kingston, \$5; Trinity church, Bethlehem, \$8; St. John's church, Oneida, N. Y., \$7.50; Christ church, Ballston, N. Y., \$5.42; St. John's church, East Line, 46 cents; St. James's church, Danbury, Ct., \$9.13; St. Augustine's church, \$15.56; Church of the Holy Innocents, West Point, \$6.44; St. George's church, Newburgh, N. Y., \$4.50; St. Paul's church, Waco, Texas,

\$4.05; St. John the Baptist church, Glenham, N. Y., \$25.25; Christ church, Gordontown, \$4.58; St. Ann's, Amsterdam, \$1.23; Grace church, Cleveland, \$8.50; St. Peter's, Brushton, N. J., \$1.13; Christ church, Pelham, \$7; Christ church, Binghamton, \$15; St. Paul's, Owego, N. Y., \$5.12; Christ church, Cincinnati, \$10; St. John's, Portsmouth, N. H., \$10.85; St. Peter's, Brooklyn, \$10; Church of the Ascension, Brooklyn, \$13.10 and \$12.12; St. Paul's, Hyde Park, Ill., \$5; Rev. R. G. Quennell, four parishes, viz., St. Paul's, Constableville, \$3.21; St. Mark's, Port Leyden, \$1.88; Christ church, Forresport, \$1.52; Trinity church, Booneville, \$5.12; St. Paul's, Kettawan, \$8.09; Christ church, New Brighton, \$39.88; Trinity church, Plattsburgh, \$4.26; St. John's, Monticello, \$10; Holy Trinity church, Middletown, Conn., \$17.10; St. John's church, Yonkers-on-Hudson, \$13.75; Christ church, Danville, Pa., \$5.01; St. Peter's church, Peekskill, \$6.22; Christ church, Green Bay, Wis., \$4; St. Paul's, Canton, O., \$1; Trinity church, Atchison, Kansas, \$2; St. Mark's, Brooklyn, \$13.70; Grace church, White Plains, \$17.37; St. John's, Lower Merion, Pa., \$29.87; St. Thomas's, \$100; Church of the Holy Comforter, Staten Island, \$1.50; Trinity church, Williamsport, Pa., \$4.16; Church of the Resurrection, Richmond Hill, L. I., \$3; Trinity chapel, New York, \$33.18; St. Mark's, Cheyenne, \$2.50; Trinity church, Sing Sing, \$16.99; Trinity church, Lawrence, Kansas, \$1.34; Trinity church, Geneva, N. Y., \$12.25; St. John's, Knoxville, Ill., \$10; St. Luke's, Matteawan, \$4.20; Church of the Good Shepherd, Hartford, St. Paul, \$11.28; All Saints' church, Cleveland, \$1; Zion church, \$35.87; St. Luke's, Brooklyn, \$13.88; Trinity church, Wilmington, Del., \$11.40; St. Philip's-in-the-Highlands, \$4; St. Mary's, Brooklyn, \$15.07; St. John's, Salisburi, Conn., \$5; St. Michael's, New York, \$6.91; St. James's, Buffalo, \$8.16; St. Paul's, Columbia, Central Pa., \$5.14; Trinity church, Marshall, Mich., \$3; St. Mark's, Paw Paw, \$1.21; Emmanuel church, Hastings, Mich., \$4.45; All Saints', Brier Cliff, \$6.41; St. Peter and St. Paul, Chicago, \$12.63; Trinity church, South Brooklyn, \$3.44; St. Paul's church, Edenton, \$4.72; St. James's, Goshen, \$1; Trinity church, Fishkill, \$5.23; Church of Our Saviour, South Brooklyn, \$12; Sunday-School, St. Andrew's, Yaphank, L. I., \$1; do, St. James's, Brooklyn, \$2; St. Luk's Kalamazoo, \$5.54; St. Mark's, Chicago, \$7; Episcopal chapel, Staatsburgh, \$14.51; Church of the Good Shepherd, Hartford, \$20.17; St. James's church, Goshen, \$4.50; Church of the Holy Trinity, Hartlem, \$21.79; St. Thomas's chapel, \$6.65; Trinity church, Woodbridge, N. J., \$6.50; Grace church, Elizabeth, \$8.92; St. John's, New York, \$26.68; St. Peter's, Westchester Co., \$24.81; St. Luke's (three collections), \$76.90; St. Peter's, Albany, \$41.51; Grace church, Middletown, N. Y., \$12.98; St. Mary's, Mott Haven, \$17.21; St. Chrysostom's chapel, \$11.40; St. Mark's, Grand Rapids, \$10.63; St. Paul's, Franklin, \$2; Zion church, Wappinger's Falls, \$17.86; St. Mary's, \$7; Church of the Holy Comforter, Rahway, \$1.43; St. Stephen's church, North Castle, \$2.86; Grace church, Nyack, \$14.17; St. John's, Detroit, \$22.36; Trinity church, Pawtucket, \$4.15; St. Ambrose chapel, DeVeaux College, \$5.70; Church of the Redeemer, \$8.26; Parishes in Diocese of Northern New Jersey, \$17.50; church of the Mediator, Philadelphia, \$40.69; East Haddam, Conn., \$5; St. Paul's, Salem, \$6.14; Grace Chapel, New York, \$11; St. John's, Stamford, \$2; St. Ann's, \$5; Woman's Mission Society of Zion church, \$50; Christ church, Rye, \$17.25; St. John's Free church, Jersey City, \$23; Donations: Rev. Dr. Haskins, St. Mark's church, Brooklyn, for use of M. Lerman, \$25; Bishop Bedell, \$10; "A friend," \$2; John H. Van Nosstrand, L. I., \$10; Rev. J. E. Heald, Grace church, Saybrook, \$5; Grace church, additional, Miss C. L. Wolfe, \$0; Mrs. A. D. Campbell, Jackson, Tenn., \$5; St. John's church, North Haven, Conn., Miss Harriet Pierpoint, \$5; Christ church, South Amboy, Mrs. Eliza D. Post, \$8—Total, \$1,987.99

W.M. ALEX. SMITH, Treasurer, 40 Wall street.
 New York, July 16th, 1878.

ACKNOWLEDGMENTS.

The Rev. Joseph Hooper would take this method of informing all those who generously contributed toward the procuring of a church lot for the church of Our Saviour, Lebanon Springs, Columbia county, N. Y., that the whole amount necessary, \$250, has now been obtained. He trusts that ere another Summer the church building will be finished and consecrated.

Lebanon Springs, Diocese of Albany, July 22d, 1878.

NOTICE.

Mr. A. E. Miller, of Charleston, S. C., while he was printer of the *Southern Episcopalian* in 1855, received a large box of engravings of the late Bishop Chase, of Illinois. Mr. Miller is now in the 94th year of his age, and cannot recall the name of the sender. He desires to return them to the owner.

The Sunday-School of Christ Church Parish, Greenville, S. C., gratefully acknowledges the receipt of £5 from the London house of Brown, Shipley & Co., through Mrs. S. M. Odeneher.

The Litchfield Archdeaconry, will hold its annual meetings at L'me Rock, Conn., on the 30th and 31st of July.

The New York Flower and Fruit Mission acknowledges the receipt of \$1 from an unknown friend, A., Stamford, Conn.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances may be made to the Rev. H. W. SPALDING, D.D., Corresponding Secretary, Box 774, Hartford, Conn., or to the Rev. F. D. HARRIMAN, No. 179 Seymour street, Hartford, Conn.

THE CLERICAL INSURANCE AND ANNUITY SOCIETY.

Organized 1877; Membership limited to 1500; assessments at death of members, \$1.10; annuities assured to members in their old age; after July 1st, no members admitted over forty years old. Applications for membership may be sent to the treasurer,

The Rev. C. L. HUTCHINS, Medford, Mass.

ART DEPARTMENT.

AMERICAN MEDALS.

(Concluded.)

There can be no doubt that the new history of medals, notwithstanding all the perplexing labor involved, is as valuable in its character of accuracy as it is at once seen to be in its comprehensiveness. The matter of the first volume, with all its original documents, belongs properly to the historians to settle or to unsettle among themselves. The plates are for the delight of all who may have the privilege of seeing them. Too much praise could not be given M. Jacquemart for the exceeding beauty of this work. The manner in which, particularly, he has cleared some of the plates for his high lights is incomparable in the effect. Most agreeably to the idea of connection between these works and their originals there is a peculiar expression of light and shade; while soft, and with delicately fine gradations, the prominent parts in some instances present a quality of lustrous clearness which resembles a light reflected from a metallic surface. The featherly-soft gray tint of the surface of the paper surrounding the medallions is well adapted to enhance this trait.

Plate No. 1 represents the George Washington medal, with the head of his excellency and the legend: "Georgio Washington, supremo duci Exercitum, adseriori libertatis, comitia Americana." The subject of the reverse is the "Evacuation of Boston"—the British army in flight, the American troops advancing toward the town, and Washington on horseback in the foreground amidst a group of officers. The legend here is "Hostibus Primo Fugatis," and on the exerque: "Bostonium Recuperatum, die 17 Martii, MDCCCLXXVI." The text relating to this medal, and contained in Vol. I., gives interesting biographical sketches of George Washington and of the renowned designer, Pierre Simon Duvivier, the resolution of Congress voting a medal to George Washington, March 25th, 1776, with correspondence on the subject, including letters from the President of the Congress, George Washington, John Adams, Colonel Humphreys, and Thomas Jefferson.

The etchings are distributed with the chronological idea of relation; No. 2 is accordingly from the design by Gatteau for the medal to Major-General Horatio Gates, in token of his services at the surrender of Burgoyne, at Saratoga, October 17th, 1777, and voted to him by Congress November 4th, 1777. The head of the general, finely engraved, is encircled by the legend: "Horatio Gates, duci strenuo, comitia Americana." On the reverse, the general of the opposing army, engaged in grounding arms, presents his sword to the American general, standing in advance of his troops, who are seen with shoudered arms. The three which follow are associated with the history of the taking of Stony Point, being those of which Wayne, De Fleury, and Major John Stewart were the recipients from government.

An extended biography is given of the Chevalier de Fleury, the only foreigner to whom a medal was awarded during the Revolutionary war, and of whom so comprehensive a notice has not before been published. The facts for this account were in part obtained from the French Ministry of War.

The medal awarded to this gallant French officer was one of the four designed by Duvivier. Added to this, and that of Washington before mentioned, were those of Lieutenant-Colonel William Augustine Washington, and Lieutenant-Colonel John Eager Howard, from his hand. In each instance the highest value pertains to his designs. He could have had a no less lofty idea of the character with which such work should be invested than that of General Scott, whose letter to the Honorable William J. Marcy, Secretary of War, in relation to the medal voted to General Zachary Taylor, has been quoted in full by M. Joubat. The sentences relating to art characteristics of medals are as follows:

"As medals are among the surest monuments of history, as well as monuments of individual distinction, there should be given to them, besides intrinsic value and durability of material, the utmost grace of design, with the highest finish in mechanical execution. All this is necessary to

give the greater or adventitious value; as in the present instance, the medal is to be at once an historical record and a reward of distinguished merit. The credit of the donor thus becomes even more than that of the receiver interested in obtaining a perfect specimen in the fine arts."

The design for the Fleury medal in particular is drawn with the utmost degree of spirit and grace. De Fleury stands as a Roman soldier, amidst the ruins of a fort, helmeted, and having in his right hand a sword, and in his left the staff of the enemy's flag, which he tramples with the right foot. The accompanying legend is "Virtutis et audaciae monum, et praemium"; the exerque, "D. de Fleury Equile Galli Primo Super Muros Resp. Americ. D. D." The reverse shows the fortress of Stony Point, with six vessels on the Hudson River—with the legend, "Aggeres Paludes, Hostes Victi," and the exerque, "Stony Pt., Expugn. xv. Jul MDCCLXXXIX." No figure designed for American medals is to be compared in beauty to that of the helmeted hero to be seen in this plate. The correspondence of Benjamin Franklin, under whose direction this design was executed in Paris, and whose letters are comprised in the text of this work, indicates that the ambassador's ideas included a consideration of the costliness of fine art.

"PASSEY, March 4th, 1780.

"To His Excellency, Mr. Huntington, President of Congress:

"SIR: Agreeably to the order of Congress, I have employed one of the best artists here in cutting the dies for the medal intended for M. de Fleury. The price of such work is beyond my expectation, being a thousand livres for each die. I shall try if it is not possible to have the others done cheaper.

"With great respect, I have the honor to be, sir, your most obedient and most humble servant,

B. FRANKLIN."

The numbers up to the eighteenth belong to the period of the Revolution; No. 17 being the one voted, in 1787, to Captain Paul Jones in acknowledgment of services in the capture of the "Serapis."

The later medals are in an art point of view much less admirable than those of the early periods, the most satisfactory way of looking through them being that of commencing at the end of the book and turning the plates backward—unless one is unfortunate enough to be of a chronological turn. Of this deterioration of style the author gives an analytic reason: "Whatever may be the weight of General Scott's opinion on such a subject, and whether or not it is important, as he insists, that medals should possess high artistic value, in order that they may be not only the rewards of merit and monuments of history, but also favorable specimens of contemporary art, it must be acknowledged that those struck since 1840 differ widely, in many respects, from those of the preceding period. While the earlier works are of a pure and lofty style, the later ones are not always in good taste. The former are conceived generally in strict observance of classical rules, and will bear comparison with the numismatic masterpieces of antiquity; the latter reflect the realistic tendency of their day."

Among the best of these later pieces is the life-saving medal designed by Paquet. On the obverse are seen three men in a boat in a heavy sea; one is exerting himself to rescue a person clinging to a spar; another casts a rope, and a third, who is seated, uses the oars. To the left appears at some distance the wreck of a large vessel. The reverse, which bears the legend, "Testimony of Heroic Deeds in Saving Life from the Perils of the Sea," has a female figure holding in the left hand a wreath of oak, and with the right appearing about to inscribe the name of the recipient on a monument, near which are an anchor, a branch of laurel, and other emblematic objects.

As all corrupt humors run to the diseased and bruised part of the body, and as every creditor falls upon the debtor when he is once arrested; so when conscience is once awaked, all former sins and present crosses join together to make the bruise the more painful.

LETTERS TO THE EDITOR.

A NEW JERSEY CANON.

To the Editor of THE CHURCHMAN:

It is a received rule among jurists that a Church canon shall not only embody and set forth some principle (theological, ritual, or moral), but that it shall also express a law defining that principle, moderating its force and power, and appointing the form and measure of its working (Hooker, "Eccl. Polity," Bk. I., ch. 1, § 2). A formula, so setting forth a principle, and setting forth the law conserving it and enforcing it, would be a true canon.

But there are canons, so called, which embody neither principle nor law; and there are canons, so called, which are contrary to both law and principle. Canons set forth amid the received canons of a diocese, or even in the digest of general canons, are not thereby guaranteed sound. They may prove to be against well-established and well-understood principles; and then, if used as laws, they are oppressive, and probably also corrupting.

The Diocese of New Jersey, during the sessions of its last three conventions, has been reconstructing its constitution and its canon law. Of the canons finally adopted two seem to come fairly under the censure of being contrary to both law and principle; and contrary, if not to a principle not well understood, yet certainly contrary to laws well established and settled. The canons referred to are as follows:

"CANON 6. *Of Vacant Parishes.*—On the organization of any new parish of this diocese, or on the occurrence of a vacancy in any existing parish, it shall be the duty of the wardens, or other officers of such parish, to give immediate notice of the same to the bishop; and until provision be made for the supply of the same, the bishop may cause it to be supplied, at his discretion, by missionary services or otherwise."

Canon 9 of the general canons. This was adopted by the convention, under Title V., as a supplementary canon. Its title is, *Of Lay-Readers*, and its Sec. II. says: "Such appointment" (of a lay-reader) "may be made by the bishop, of his own motion, for service in any vacant parish, congregation, or mission."

Now, when it is said that those canons come fairly under the censure of being contrary to both law and principle, it is properly asked, How is that? How can that be made to appear true? What Church law or principle do they contravene? The reply to such interrogatories, while made with due respect, is nevertheless positive. The reply is that those canons displace and abrogate that fundamental, constitutional, and Christian principle, the supreme authority of the laity in appointments ecclesiastical.

And when it is further asked, In what manner do those canons so err? the reply is, They give to the bishop the power of supplying vacant parishes at his own will. Canon 6 says the bishop may cause them to be supplied at his own discretion. Canon 9 says appointments may be made by the bishop, of his own motion, for services in any vacant parish.

All that may be very polite; it may seem to express great courtesy to the bishop; and it may be intended to show a large respect for the episcopal office. But polite offers to do for another what you neither will do nor can do; words of great courtesy which are mere empty words, and can be only empty words; and proffers of power to the Episcopate which God has not given to it, are all a mock reverence which can only degrade. For the whole apparent civility of those canons is based in a falsehood and in an impossibility; here being the Church truth, viz., There is not a case in the Church where those specified appointments are made or can be made except through and by the laity. Neither is there anywhere a bishop who will *try* the point of forcing on

any respectable parish a minister "of his own motion." Nor can there one respectable parish be found which would submit to that, if it should be tried. In fact, those canons are a mere nullity to both bishops and parishes.

Let us try to come at the bottom of this question of jurisdiction. A little thoughtful dissection of the Church ways may help to see how things are made and put together. To make that dissection we ask, What is ministerial office, and from whence does it come, and how does it come?

The answer is, The ministerial office is of three parts: 1, The personal call; 2, Mission; 3, Ordination.

1. The *internal personal call* comes from the Holy Spirit. So is the question put by the bishop to each candidate for ordination: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office?" And the answer is, "I trust so." Without this personal fitness no further step is taken. But after this comes,

2. A call to *jurisdiction, or field of work*. For instance, a State or diocese elects a person for its bishop, and he can then be offered for consecration; as also, for instance, a parish elects a person for its pastor, and he can then be offered for ordination. Without these elections by the people there can be neither bishop nor priest made. But after them comes,

3. Episcopal consecration or ordination.

Now, here is the fault in those canons; here it is that they contravene Church principle and Church law, viz., they place mission or jurisdiction at the disposal of the bishop; whereas, always and ever, jurisdiction or mission comes from the people. It is never in the Church found or permitted (unless by usurpation) in any other hands.

And that all comes out of the Divine method. Thus, it was the *people* who designated the seven deacons to the Apostles (Acts vi. 3-5). And further back, it was the people who designated the assistants to Moses in the judging of difficulties (Deut. i. 9-13).

From this principle the Church in no case varies. Mission or jurisdiction comes ever from the laity. Thus, as was seen, the laity not only make consecration and ordination possible by giving mission, but it is further true that not the first step towards ministerial office can be taken except by testimonial authority from the laity (Gen. Can. 2, § III.). And then every following step towards orders has to be guaranteed by lay testimonial. While, finally, as the candidate for the Diaconate or the Priesthood stands before the bishop for ordination, a lay challenge may arrest and stop ordination. Very especially to the point of placing mission in the gift of the laity is our General Canon 8, Title II., § III. That canon forbids the ordination of any one to the Priesthood until some parish gives notice to the bishop that such candidate is engaged by them, and will be received by them as their minister. The parish gives and assures jurisdiction; and this Canon 8 comes out of a uniform past. For the English Canon 33 and the Canon 8 of Chalcedon punish a bishop, by suspension, who shall confer the order of Priesthood before jurisdiction has been assured. And what is more and right, they compel the bishop to feed and support one so ordained.

Finally, neither does the office of bishop fail to be similarly governed by this law. The Episcopate starts from the people. It is only through the laity that the Episcopate can be obtained. For (1) the individual to be bishop must first be selected and elected by a specific people, *i. e.*, a diocese, assuring to him jurisdiction among them and over them by such act. (2) Then such election must be approved by the whole body of the faithful in a majority of their Standing Committees; so giving connection with the universal Church.

And this law, of mission from the people gaining from the people the Episcopate, is not only in force ordinarily, but it is not varied

from in extraordinary circumstances. Thus, in the disability of a bishop, our General Canon 13, Title II., § 15, orders, where the bishop of a diocese is under canonical disability, it is no house of bishops, nor any other outside power, but the convention of the diocese, which can supply the deficiency.

Again: When a foreign or domestic missionary field needs a missionary bishop, it is not the board of missions nor the house of bishops which can supply that need; but our Gen. Canon 15, Title I., §§ 7 and 8, orders that such bishop shall be elected by the lower house, the house of the clergy and the lay deputies, with assent and approval of the Standing Committees.

Now, in all these foregoing instances is set forth and demonstrated the authority and duty of the laity in certain appointments ecclesiastical, and especially their exclusive power in ecclesiastical jurisdiction. Our usage, our canons, the usage and canons of the past, join in affirming that not to a bishop, nor to any of the clergy, but exclusively to the laity, is entrusted the giving of jurisdiction.

St. Cyprian represents the past. He says: "In local affairs the bishop does nothing without the concurrence of the local church; in matters of general concernment, nothing without the consent of his peers and colleagues" (Mahan's "Ch. Hist.", Vol. I., p. 262).

It may now appear certain that Canon VI. of New Jersey, and § II. of the supplementary canon, are contrary to Church principle and to Church law, and can therefore have only a corrupting force and influence. That conclusion may be plain to minds of Churchmen generally, from reasons thus far given. But to those Churchmen who live under the authority of New Jersey, and profess in that State to be Episcopalians, there is one serious thing further against those specified canons; and that is that they are both against the civil law of New Jersey; their existence is forbidden by that civil law, and therefore those canons are either a nullity or a crime, or both. That civil law is in the Convention Journal of 1878, page 155, and its Section 35 says: "When a vacancy shall occur in the office of minister, the wardens and vestrymen may choose some person to act as minister of said church."

This, then, is the conclusion: those two canons of New Jersey are not only against the order of the Church, by contravening its established principles; but to Jerseymen those two canons are illegal, being against the law of their State. JOHN ALDEN SPOONER.

CHURCH WORK IN ARIZONA AND NEW MEXICO.

To the Editor of THE CHURCHMAN:

You recently had a noteworthy article about the "missionary enterprise" of the Presbyterians in Alaska, and the duty of the Church in the premises. I trust you will give place in your columns to the following statement about the work of the same body, as compared with that of the Church, in another part of our field. Perhaps the consideration of it will lead to the doing of something towards changing this, to us, disgraceful condition of things.

At the beginning of 1875 the Church sent a bishop and one priest to the jurisdiction of New Mexico and Arizona. There was no clergyman of hers working in the jurisdiction when they reached it.

The Presbyterians had three missionaries at work. One of them was at a Mexican town that was not among the places of greatest importance. The other two were at two of the seven places of that character.

The Church immediately joined them in the occupancy of one of those places. Since that time she has not sent a single man to the field, and has only partially occupied one of the other important points.

The Presbyterians have sent men to three of the remaining four places referred to, and to two others that have sprung into importance since. Thus they have sent five men—not to speak of two ministers who were sent out as teachers—to the Church's none.

This year the Church has one man in the jurisdiction, and appropriates \$1,500 to the work.

The Presbyterians have, in New Mexico alone, six ministers and ten teachers, the salaries of all of them being pledged by the missionary societies in the East. Judging from the salary I know to be pledged to an unmarried minister, who has a house rent free—\$1,200—I suppose the total amount pledged will be about \$15,000. Ten dollars to the Church's one!

In Arizona they have three or four stations, but I do not know the number of ministers and teachers. We have nothing there.

A comparison between our work and that of the Methodists would be almost, if not quite, as disadvantageous to us.

These facts speak loudly enough to those who will hear. To those who will not hear them it is useless to address comments on them.

H. FORRESTER.

Santa Fé, New Mexico, June 5th, 1878.

A REPLY TO MR. FORRESTER.

To the Editor of THE CHURCHMAN:

As you have given place in your columns to the wholly uncalled for attacks of the Rev. Mr. Forrester upon me personally, I ask as a matter of simple justice to myself that you would insert the following from the last number of the *Pacific Churchman*, and oblige yours, etc.

W. H. HILL.

Los Angeles, Cal., July 5th, 1878.

THE ARIZONA BISHOPRIC.

"W. H. H." sends us a communication in reply to the letter of the Rev. Mr. Forrester in our last, in which he takes very strong exceptions to what he conceives to be the tone and spirit of that letter. He then says:

"I would rejoice with all my heart if a bishop could be appointed and supported for both New Mexico and Arizona. Most certainly I have and can have no personal interest in the matter, *pro or con*. It was against the preposterous idea of uniting the two territories that I have protested, and I still stand by all I have said or written. When Mr. F. appeals from 'Philip ignorant to Philip informed,' I can only say that it is quite possible that one who has lived and worked in California for nearly a quarter of a century, and has been in Southern California four years, where we have daily communication with Arizona, may know as much about the spiritual wants of that territory as one who has only occupied an adobe house in Santa Fé, nearly one thousand miles away, for a year or two."

A QUIXOTIC SCHEME IN SUCCESSFUL OPERATION.

To the Editor of THE CHURCHMAN:

Living on Lake Erie, with the shore of Canada only fifty miles away, and meeting with an opportunity for a pleasant sail across the interesting water, I ventured last week into the territory of her Britannic Majesty, and paid a brief visit to a friend and relative who holds a cure in the recently formed Diocese of Niagara.

How is it that plans can be quietly carried out, year by year, so near us, which are pronounced on our own side of the line theoretically desirable but practically absurd? A somewhat wide observation has convinced the writer that the Church's way is blocked, so far as thorough work is concerned, by the application to enterprises, which either are or ought to be of a missionary character, of the parochial system, in its financial aspect. He

has often in private, and once or twice in public, urged the importance of a diocesan rather than a parochial treasury.

Now observe. Putting aside endowed churches, the churches in Niagara, and, so far as I know, in Canada generally, are sustained, as to ministerial services, in the following manner:

Each congregation agrees to raise a certain sum annually for the next three years. This sum is paid over to the diocesan treasurer, who, adding to it any missionary stipend that may have been appropriated, sends the clergyman a check for the amount due him, each quarter. The bishop appoints the minister to his cure, and may transfer him to another. He usually does this on a system of gradual promotion.

The Church in Canada is as free as ours. With her the above system works admirably. Why cannot it be carried out with us, at least in regard to all parishes receiving a missionary stipend?

F. W. HILLIARD.

Erie, Pa., July 5th, 1878.

REPLY TO "A CONTRAST."

To the Editor of THE CHURCHMAN:

Your paper of this date contains a communication headed "A Contrast," and signed "Correspondent," in which a certain suburban parish is held up as the opposite of all that a Christian church ought to be, and at the contrast between which and one in the neighboring city we are invited to look with a "young man's eyes"! A young man indeed the writer must be, and one, too, apparently ready, judging from his communication, to believe everything and anything told him. His information, whatever may have been its source, certainly differs very materially from what I know of the parish, with which I have been connected for many years, in fact ever since its formation in 1849. Let me state facts as I know them.

In the first place, the church is by no means the only Protestant one in the neighborhood; in addition, there are a Reformed Dutch church, the chapel connected with a public institution, and a parish church, also Protestant Episcopal, within a mile.

Next, as to the financial affairs of the parish. The "huge pew rents," as he styles them, range from \$45 to \$112 a year, which may be more than those of some of the churches in the city; but I am very much mistaken if they are not much lower than in the great majority of them, and they compare not unfavorably also with those of other churches on this island. And when it is considered that one fourth of the pews in our church (there are one hundred in all) are *free*, it will be seen that a fair rent must be charged for the remaining three fourths to enable us to make both ends meet. Of the \$3,478 set down by your correspondent as "running expenses," common fairness should have impelled him to say that \$1,500 of this amount is a pension to the late rector, who held the parish from its foundation, for twenty-six years, universally loved and esteemed, and who is now entirely incapacitated by ill-health. The choir, I may add, usually a great expense to churches is, with the exception of the organist, who receives a salary, a volunteer one. That there was a deficit in the accounts of the last two years is very true; it arose from an appropriation made for a special purpose incident to those years.

Next, with regard to what is being done for the "spiritual welfare" of the parish. I can truly and without fear of challenge say that the pure and plain Gospel always has been and now is preached in the church; two week-day services have been held, in addition to those on saints' days, until last week, when, owing to the great heat, they were discontinued; whilst during Lent the services were daily, and were well attended, not, however, it would seem, by your correspondent, who also does not appear to have been one of the

"four men," who, he states, were present at the service on Ascension-day, on which occasion, nevertheless, the number of communicants was over fifty! The rector is also constantly visiting amongst the poorer classes, and assisting them with money, and in other ways, and not only those of our own Church, but others also entirely unconnected with it; and it is noteworthy that not a few of the poor Romanists in the place are loud in his praise, for all the assistance and sympathy they have received at his hands. In the Sunday-school (has your correspondent ever entered its doors? I am inclined to doubt it), the number of children of the middle and lower classes very greatly preponderates over those of the "better classes." Connected with the church are also an industrial school, an employment society for women, and a ladies' foreign missionary society, whilst from time to time boxes of clothing, etc., have been sent to domestic missionaries in the West.

The assertion of the "village doctor," whichever of the resident physicians may be intended under that designation (there are several, none of them, however, attendants at or connected with the church), that "a number of families have become Romanists because they felt themselves out of place there," I most positively challenge. He cannot name a single family once connected with the church that has left it for the Romish Church, though that individuals have gone over, *from conviction*, I by no means pretend to deny. But, then, has not this happened also in other churches, even in that church so lauded by your correspondent, the identity of which it is not difficult to recognize?

The value of the statement also that "the poor know that they are not welcome in the church, and must be content with seats in the gallery, having no Prayer Books or Hymnals," is shown by the fact that there is *no* gallery in the church, save the *organ loft*, which is entirely and solely occupied by the choir.

The *actual* fact is, as I have stated above, that one fourth of the entire number of pews in the church are free, and occupied by people in moderate or poor circumstances, some of whom, however, prefer to pay a nominal rent, and these pews are supplied both with Prayer Books and Hymnals.

It may be, indeed, that the "spiritual welfare" of our church is less satisfactory than it might be; but is there any parish in the world in which it is perfect? And may we not hope, at all events, that it is not far below that of that other church, if this its recent member, who can so deliberately pen so unfounded and uncalled for an attack upon a Christian congregation, is to be taken as its representative, which, however, I do not for a moment believe to be the case.

A VESTRYMAN OF THE PARISH.
July 18th, 1878.

NEW BOOKS.

MODERN DWELLINGS IN TOWN AND COUNTRY.
Adapted to American Wants and Climate, with a Treatise on Furniture and Decoration. By H. Hudson Holly. With One Hundred Original Designs, comprising Cottages, Villas, and Mansions. [New York: Harper & Brothers.]

Most persons about to prepare for themselves a dwelling, particularly in the country, have no question about their ability to plan house and lay out its grounds. The chances are that they believe themselves able, with the aid of a few books about residences, etc., to arrange all the details and superintend and direct the builder. It will prove, however, a costly experiment, as a little inquiry among empirics of this description will show. But for all that, a person should have an idea of what he wants. He should then acquaint himself with some of the best plans and models, and have some knowledge of the principles of taste in the adaptation of a building to its surroundings. And what he particularly needs is such information with regard to ma-

terials and work and the devices of workmen as will secure him from imposition. He can then go intelligently to his architect, who can give shape to his ideas, and the result is pretty sure to be satisfactory.

With a pretty extensive acquaintance with books in this line, we have met with none more to our mind that the volume before us. What information a person needs is here in a handsome book abundantly illustrated. Not the least valuable part of the work, however, is that which treats of furniture and decorations. To a home it is not only necessary to have the exterior in taste and according to its situation and the means of the owner, but it should be arranged with reference to convenience, comfort, and attractiveness, and the furniture should be in keeping. To this subject Mr. Holly has also done full justice.

STUDIES IN SPECTRUM ANALYSIS. By J. Norman Lockyer, F.R.S., Correspondent of the Institute of France, etc. [New York: D. Appleton & Co. 1878.] 8vo, cloth, pp. 258.

No instrument, since the invention of the telescope, has added more to man's knowledge of astronomy than has the spectroscope. It completes, seemingly, the sum of our possible discoveries concerning the nature of the sun. It enables us to analyze its elements, or at least those which make up its surface, or its photosphere, as the fact may be. Mr. Lockyer has given to the world a simple statement of the principles and uses of this new method of spectrum analysis. He begins by setting forth clearly the theory of waves, first those of water, then those of sound. Then he passes on to explain, by this theory, the various phenomena of light, and so leads his readers gradually to the consideration and explanation of the special subject in view, namely, the various methods of spectrum demonstration, as, for example, by radiation and absorption, and of photography. The work is written in popular language, and all his descriptions and statements can be understood without effort by unlearned readers. The illustrations and plates add much to the value and interest of the book. It will serve admirably for elementary instruction.

THE PRESENT TRIAL OF FAITH. Being Sermons Preached in St. Martin's Church, Leicester. By David J. Vaughan, M.A., Honorary Canon of Peterborough Cathedral; Vicar of St. Martin's, Leicester, and Rural Dean; and formerly Fellow of Trinity College, Cambridge. [London: Macmillan & Co. 1878.] Cloth, pp. 443. Price \$3.00.

With a few exceptions—these mostly relating to the nature and grace of the sacraments—the sermons here published are worthy of ready and unquestioning acceptance. They deal generally, though not exclusively, with such topics as hold the foremost place in the thoughts and in the study of the men of today. They are designed to lead souls out of perplexity into the clear light of a reasonable faith. They recognize the difficulties that confront many an honest seeker after the truth, and they will be very helpful in removing such difficulties. One very marked quality is their directness. They go straight to the point aimed at. They are, for the most part, expository in their style. The words chosen are those best fitted to express clearly and with simplicity the idea of their author. The sentences are short, yet full of energy.

LITERATURE.

THE ATLANTIC for August contains the second part of Mr. James's new story, "The Europeans," and confirms the good opinion of the commencement. "Moonshine," a burletta in one act, by Thomas Baily Aldrich, is poor when compared with other work by the same pen. "One too Many" is an amusing short story. "M. E. W. S." furnishes a glowing account of "New England Women." An interesting paper by Henry van Brunt is on "The Growth of Conscience in the Decor-

ative Arts." There is an account of the great morasses and primeval forests west of the Mississippi, by N. S. Shaler. Richard Grant White's article, containing his impressions of England, is this month called "John Bull." Poetry by W. W. Young, Christopher P. Cranch, Elizabeth Akers Allen, and Catherine L. Schiller, and a Contributors' Club of unusual interest go to make up a very interesting number of the magazine.

THE *Church Journal* for July 27th opens with a very clear and interesting article on "The Jameses of the New Testament." This is followed by an able and timely discussion on "The Government of Missionary Jurisdictions," by the Rev. Edward Henry Ward. Among the remaining contents, a translation of Dr. Lechler's article on "The Historical Course of the Conversion of the Germans to Christianity" is the most noteworthy. The same number of the *Journal* contains the third instalment of the proceedings of the Lambeth Conference of 1867.

THE little folks have for this month an unusually excellent feast in this number of the *Wide Awake* magazine, which opens with a beautiful picture, described by some verses of Miss Farman's called "Vacation Days." "Will-o'-the-Wisp," by Mary A. Lathbury, and "The Double Sun-flower," by Celia Thaxter, have both of them appropriate illustrations, and the latter is a charmingly told warning against pride of beauty. "Jack and Jill," in verse, is a new version of the old nursery rhyme, with many comical pictures. "The Thistle-top People" are some very pretty verses by Clara Doty Bates. The prose is equally good. "Buff and Blue," "That which Happened to Tommy," "Poets' Homes," an account of the home of Miss Elizabeth Stuart Phelps, and "A Miserable Day," are all equally good in their several ways, to say nothing of the two serials and their respective heroes and heroines. A lengthy supplement contains interesting stories of various birds, including some wonderful trained canaries.

Appleton's Magazine for August opens with "Flora in a Garret," an article on artificial flower-making, with six graceful illustrations. This is followed by "Up in the Blue Ridge," an interesting story by Constance Fenimore Woolson. "Out of London," Julian Hawthorn's serial, is continued; and "Beautiful Actresses," by "M. E. W. S.," consists of interesting scraps about celebrated beauties who in various years and countries have appeared upon the stage. "My Miss Laura" is a readable story by Mary A. Denison; and "Otsego Leaves," second paper, is another entertaining and instructive letting into the secrets of bird lore, with which Miss Cooper seems so familiar. The Rev. Treadwell Walden furnishes a very original and fresh article on a rather trite subject—Westminster Abbey. Mr. Walden has a glowing fancy, which constantly points out to him, and through his pen to his readers, ideas and objects which others would pass by unnoticed. The whole number is a very agreeable and readable one.

J. T. TROWBRIDGE opens *St. Nicholas* for August with some humorous verses called "King Cheese," describing the making and fate of a great cheese manufactured for the Paris Exposition of 1867, by the Swiss people of Nulle. The illustrations are spirited and very funny. Sarah Winter Kellogg has a story called "Rods for Five," in which five children go fishing. In connection with this

let the question be asked, why it is not equally proper and necessary to teach the use of correct grammar in stories as well as in children's home life? "Under the Lilacs" introduces the children to the pleasures of archery this month. "E. A. E." tells the children about the wasps that dig holes in the ground and furnish their larders with grasshoppers and locusts for consumption by their young when hatched. Frank R. Stockton has a very pretty fairy story called "The Emergency Mistress." "The Moon from a Frog's Point of View," "Gerty," and "The London Milkwoman," are short stories with excellent illustrations. A woodcut after Kelly appertains to some verses called "Churning." "Jack in the Pulpit," and the "Letter Box," are excellent this month.

AMONG the periodicals for August none surpass *Harper's Magazine* for the beauty of illustrations. Probably no finer bit of feather drawing has ever been produced in this country than the reproduction of two peacocks' feathers, a marginal picture on the opening page of "Birds and Plumage." The other illustrations of this long and interesting article are in keeping with the one already mentioned, and the whole series is among the finest specimens of wood engraving ever issued by this house, famous for fine pictures. "The Golden Age of Engraving" is a finely-illustrated paper, describing the origin and process of that branch of the fine arts to which we owe the reproduction of some of our best paintings; also a lengthy dissertation upon etchings, the difference between and the merits of both etching and engraving. This is followed by an interesting paper upon "The White Sulphur Springs," profusely illustrated. "Aunt Eunice's Idea" is a bright, well-told little story, also illustrated; and "An Old-fashioned Spa" is the history of Tunbridge Wells as it was in the days of its glory, and as we find it now that its glory has departed, with thirteen artistic pictures. This is followed by "Manuel Menendez," from the Italian of De Amicis, a wild, passionate love tale of the sunny land of Spain. "A Glimpse of Nature from my Piazza" is an introduction by help of the magnifying lens to many of our curious and wonderful neighbors—the insects that inhabit our piazzas and gardens. This article is also profusely illustrated. "McLeod of Dare" has reached its twenty-seventh chapter, and is undoubtedly—if we may venture to form an opinion so early in the day—one of Mr. Black's happiest efforts to please the novel-reading public. "John Comprador," a paper on the vexatious subject of the Chinese question, and a readable story called "Jenny Gridley's Concession," together with several chapters of the "Return of the Native," make up the sum of reading matter for August furnished by this magazine. In the Easy Chair several prominent subjects—Decoration Day, Stewart's Woman's Hotel, Lord Beaconsfield, and Mr. Bryant—are discussed at length.

Scribner's for August appears in a midsummer holiday dress very similar to, but in some respects better than that of last year. This number is very pleasing as to cover and as to contents; in the average there is improvement in the reading matter and great progress in engravings. The frontispiece is a companion-picture to that of Lincoln in the last holiday number, and is a portrait of William Cullen Bryant as

he looked a few months before his death, and is one of the finest and most beautiful specimens of engraving ever executed in this country. The picture was drawn by Wyatt Eaton, and the engraving is by Thomas Cole, whom it would be hard to surpass in his own line either in this country or in Europe. The picture has a wonderful effect of softness. Nothing is distinct but the dome-like forehead and piercing eyes, standing out from the cloudy mass of snow-white hair and beard. Most happy is the quotation from the poet's own "Thanatopsis," which are the only words added to this beautiful picture. The magazine also contains a biography of the poet, and the life and literary position of Mr. Bryant are treated by the editors in their departments of "Topics of the Times" and the "Old Cabinet." It would be difficult and hardly just to single out any particular paper of the magazine for special mention when all are so well calculated to meet the popular taste. Mary Hallock Foote has a charming account of a seaport on the Pacific, with numerous illustrations from her own pencil. A long poem by Henry Holland is illustrated by the same pencil. Henry James, Jr., has one of his capital short stories, unsatisfactory, as usual, in the ending. Mr. Burroughs's paper on "Sharp Eyes" is excellent. A paper on New England farm-life is illustrated by such artists as R. S. Gifford, McEntee, Farrer, Homer, Shirlaw, Tiffany, and Kelly; Rowland E. Robinson furnishing the letter-press. "To South Africa for Diamonds" gives an excellent idea of what is done in the diamond search in Africa. Nor would it be right to pass over a short poem by C. P. Cranch, called "Old and Young." Bret Harte has a poem called "Off Scarborough," and Mr. Harte improves. "Falconberg," a new serial by Hjalmar Hjarthar Boyesen, begins in this number and opens well. The midsummer number of *Scribner's* is one of which the editors have ample right to be proud.

THE *New York Times*, in a late well-written leader, gave a curious instance of "heterophemey." It spoke of the poisoning of Sir Edmondsbury Godfrey by the Earl of Somerset. The facts of Godfrey's supposed murder by the papists and his connection with the popish plot are too well known for it to be supposed that this was an ordinary mistake. The truth was undoubtedly that the fluent pen accidentally wrote Sir Edmondsbury Godfrey for Sir Thomas Overbury, in the same way that we once heard a young lady exclaim, "Oh, see that crocodile's nest," when she meant to say caterpillar's. The thing that surprises us is that we have not seen anybody take any notice of the blunder. We however met with an error in *Littell's Living Age* that certainly would not years ago have been passed over by its able editors. In an article from the *London Quarterly* on President Madison, reviewing a life of that statesman, it says that he was never married. The life in question was written by William C. Rives, of Virginia. It is not to be supposed that the biographer could have ignored the existence of a lady, perhaps the best known of any who ever presided in the White House. Many still living must have remembered the stately old lady, and her turban, as she appeared in Washington society, and the neat frank of "D. P. Madison" which she was wont to use in her correspondence. The privilege was given her by congress for life. And some must have read her biography in the collec-

tions of American lives. The error betrays that the reviewer had not read the book he was reviewing, and that is the more curious since the article is a very just and able one, and shows intimate knowledge of much of Madison's career.

SCIENCE.

FOLLOWING the example of the Japanese, who use paper for every conceivable purpose, an English naval inventor has applied it to the covering of the bottoms of iron ships with the very best results. Before the "Serapis" started on her last voyage to India Captain Warren caused the vessel to be coated with paper by means of a peculiar sort of cement of his own invention. After the trip, and lying two months in harbor, the ship's bottom remains free from marine incrustations, except in a few places where the paper is rubbed off. The simplicity and cheapness of the operation will render it of the greatest service, if further experiments confirm the value of paper used under water.

Two torpedo-boats, built for the British Admiralty by Yarrow & Co., have attained the speed of 24 miles an hour. They are each 85 feet long and 11 feet beam, and they draw three feet of water. The hulls are of steel, and the compound surface-condensing engines are capable of indicating 420 horsepower. The high-pressure steam cylinder is 12.5 inches in diameter; the low-pressure, 21.5, and each has a 12-inch stroke. One of the boats is fitted with a three-bladed screw, 5 feet 6 inches in diameter and 5 feet pitch, and the other with a two-bladed screw, of the same size and pitch.

LORD GRANVILLE presided at the last annual meeting of the English National Training School for Cookery. From the report it appears that the institution is now self-supporting. The committee considers that a fund should, if possible, be accumulated to pay for extensions, as required, and at some future day to start the school in a better building, free from debt. The Earl of Shaftesbury strongly insisted that fish ought to enter more largely than it did into the food of the nation. The great majority of the laboring classes, however, did not at present know how to cook it so as to make it palatable; but if the people would only see to this, and break down the monopoly of the fishmongers, the working man might have upon his table some of the finest food the seas could produce.

THE celebrated burning mountain of New Zealand, Tongariro, has at last been explored by an Englishman, Mr. P. F. Connelly, a sculptor, having recently succeeded in ascending to the summit. The volcano is regarded as *tapu*, or sacred, by the Maoris, who have hitherto resisted all attempts to explore the mountain on the part of the colonists. Mr. Connelly found every obstacle placed in the way of his progress by certain of the natives, who took possession of his horses, guns, saddles, and nearly all his outfit, including his sketches. He, however, overcame all resistance, and by the help of some chiefs more friendly than the rest succeeded in thoroughly exploring the crater, took a number of sketches and photographs of the locality, and determined the positions of the most important peaks.

M. FAVRE says there are more than 3,000,000 persons in France affected with Daltonism—that disease of the eye which prevents

the person troubled with it from distinguishing colors. The number of color-blind women is to that of men as one to ten. If Daltonism is detected in early youth, it can be cured in nine cases out of ten, simply by exercising the eye in a systematic manner in detecting differences of colors. M. Favre lays down the very obvious rule that no one should be charged with service involving the use of color signals if affected with achromatism, and he insists that every person seeking admission to the navy, to the service of railroads, or schools of painting, should be examined in colors.

PROFESSOR RAMSAY rejects the cataclysmic theories of geological climate. He considers the long warm and cold periods of the remote past as great secular Summers and Winters produced somewhat in this way, in high northern latitudes, for example: A mild climate would follow from great eccentricity of the earth's orbit; Winter in perihelion; the blowing of the south-east trade winds across the equator, perhaps as far as the Tropic of Cancer, and the impulsion of all the great equatorial currents into northern latitudes. On the other hand, when the Winter is in aphelion, and the same great eccentricity of the earth's orbit is maintained, the whole condition of things is reversed—the northeast trades blow over the equator to the Tropic of Capricorn; the great equatorial currents set into high southern latitudes, and a glacial epoch prevails in the northern hemisphere.

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The August number of this progressive magazine is the third "Midsummer Holiday" issue, and the publisher is confident that in literary and artistic excellence it will be found fully equal to, if not in advance of, its predecessors, which met with such distinguished favor from the press and the public. It opens with a Frontispiece,

A NEW PORTRAIT OF BRYANT, drawn in crayon, from life, by WYATT EATON, and engraved by COLE, with a sketch of the haunts and homes of Bryant, by HORATIO N. POWERS, with numerous woodcuts.

Among the other illustrated material is

A SEA-PORT ON THE PACIFIC." By MARY HALLOCK FOOTE. The drawings are also by Mrs. Foote, and are engraved by Marsh, Cole, and others. They have not been excelled in magazine literature for charm, picturesqueness, and fine engraving. A paper of wide interest is

"TO SOUTH AFRICA for DIAMONDS!" By Dr. W. J. MORTON, a narrative of personal experience in the mines, with striking illustrations of this romantic and curious life. There are also

TWO CHARMING FIELD PAPERS: "Sharp Eyes," by JOHN BURROUGHS, with illustrations by a new artist; "Glimpses of New England Farm Life," by R. E. ROBINSON, a paper of rare picturesque interest.

There are illustrated poems by DR. HOLLAND and J. T. TROWBRIDGE; also, poems by STEDMAN, BRETHAET, and others.

THE ILLUSTRATIONS are by Wyatt Eaton, Mary Hallock Foote, Vanderhoof, Waud, Frederick Dielman, R. Swain Gifford, Jervis McEntee, Henry Farrar, Winslow Homer, J. E. Kelly, Walter Shirlaw, L. C. Tiffany, Thomas Moran, Will H. Low, Mrs. Fanny Eliot Gifford, and others.

The shorter stories are by STOCKTON and HENRY JAMES, JR.

DR. EGGLESTON'S STORY of WESTERN LIFE reaches its climax, and will end in October.

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"FALCONBERG," by BOYESEN, begins in this issue. It is a story of immigrant life in America, told by one of the most promising of the younger generation of novelists, and will be read with interest abroad as well as at home.

The Editorial Departments include "Our Commune," "The Death of Bryant," "Greatness in Art," "A Rural Art Association," "Recent Improvements in Telephony," thoughtful and suggestive Book Reviews, Humorous Sketches and Verses by new hands, etc., etc.

The frontispiece is upon a peculiar tint of paper, manufactured by Warren expressly for Eaton's portrait of Bryant. The printing is by De Vinne, from the press of Francis Hart & Co., who take rank among the foremost printers of the world.

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CALENDAR FOR JULY.

5. Friday. Fast.
 7. Third Sunday after Trinity.
 12. Friday. Fast.
 14. Fourth Sunday after Trinity.
 19. Friday. Fast.
 21. Fifth Sunday after Trinity.
 25. St. James.
 26. Friday. Fast.
 28. Sixth Sunday after Trinity.

"EVEN SO, COME, LORD JESUS."

BY S. A. C. B.

Come, Lord, come,
 Make within our hearts Thy home.
 That, when all the nations hear
 The dread sound of Thy appearing,
 Day of wrath, that now draws near,
 We may neither doubt nor fear;
 Thy trumpet gladly hearing.

Come, Lord, come.
 With terror let Thy foes be dumb,
 When, with all Thy angel bands,
 From the heavens with might descending,
 Thou, the Stone cut without hands,
 Fillest, mountain-like, the lands,
 Into one kingdom blending.

Come, Lord, come.
 Lead Thy chosen people home.
 Thou hast been our Sacrifice,
 Thou the Priest, and Thou th' oblation;
 Now, to our expectant eyes,
 As a King at length arise,
 Jesus, our Salvation.

Come, Lord, come,
 Fill of Thine elect the sum.
 Bring Thy heavenly city near,
 In millennial beauty glowing,
 Where apostles, saint, and seer
 In the golden streets appear,
 And life's river flowing.

Come, Lord, come.
 Flood with glory heaven's wide dome.
 Earth is panting to be free,
 Groaning now through Adam's sinning,
 Looking eagerly for Thee,
 Thee on David's throne to see,
 And Thy reign beginning.

THE GIRLS OF ST. ANDREW'S.

BY JENNIE HARRISON,

Author of "The Choir Boys of Cheswick," etc.

VI.

"Now, Fan, we've come to have a good time, and you must help us!"

"Yes, we are going to immortalize your little Cheswick; turn it into a fashionable resort, a compound of Catskill, Saratoga, and Newport. So prepare!"

"Dear me," replied Fannie, in pretended dismay, "I'd rather you would take Cheswick as it is, and make the best of it."

"Of course we shall make the best of it; that means to institute croquet grounds, and picnic groves, and riding excursions, and sailing parties—isn't there a river?"

"Oh yes."

"Well, sailing parties then, and all such things. Palmer said we couldn't do it without his help; but we mean to show him that we can."

For all that there was a little flutter at Ida's heart as she thought of Palmer climbing up the mountains without her and getting all the glory of the sunsets and the showers.

"Of course we can. I'll help you. Miss Walker, are you going to let them do just as they please?"

"I hardly think that will be safe, judging

from present appearances," replied Miss Walker, laughing. "I must keep a firm hold of the reins."

"Oh, but Miss Walker won't hinder us from having a good time, we're sure of that," said Maggie, dropping her hat from her lap as she sat on the step of Mrs. Evert's piazza, and looking the picture of perfect content. "Only think, nothing to do but just have fun! Not a single lesson! Miss Walker won't even ask us about the Catechism on Sundays, I know; and if she does I'll run away."

"Why, lazy Maggie, I shouldn't mind that; it would be a reminder of dear St. Andrew's."

"Maggie's idea of perfect happiness is to have nothing to do," laughed Julia. "Now mine consists in being 'up and doing'."

"With a heart for any fate?"

"What about St. Andrew's?" asked Fannie; "do tell me something about it."

"Oh well, it's just as lovely as ever."

"Why don't you come down sometimes? I don't see how you can content yourself here; especially at Christmas and Easter, when you know we have such good times at St. Andrew's."

Fannie smiled a bright little smile, but said nothing.

"Why, Fan has a church here, you know," said Sophy; "and, do you know, I suspect that St. Andrew's is quite cast into the shade? and that accounts for her being so satisfied here, away from us all."

"A St. Andrew's number two in Cheswick, hey! Is that it, Fannie?"

"No," answered Fannie, "that isn't it! I have a certain feeling about dear old St. Andrew's that I can't think I shall ever have about any other church. There is a kind of charm connected with it. But then—" Fannie hesitated, seeing that they had all stopped talking, and were listening to her.

"Well, it seems to me that the Church is everywhere, and that we can love it everywhere; not in any one particular place, or any special building; and—"

Miss Walker helped her out. "And work for it anywhere; yes, Fannie is right."

She believes in 'the Holy Catholic Church,' really, don't you, Fannie?—not in St. Andrew's, or St. James's, or any other saint's!" Ida spoke lightly, peeping round into Fannie's face, and smiling, as she twined a spray of clematis in her hair; but something in her friend's words had impressed her, and she thought of them more than any one would have supposed.

"Well, we're going to find it out, you may depend on that, this secret of yours for being contented here! If there is any hidden charm we shall discover it, you may be sure."

"I hope you may, Sophy, if there is any secret. I hardly think I know myself."

Fannie put her arm about Ida, and looked quite happy, as they rose to go in at the call from Alfred's organ.

He was playing in the twilight; and all the girls said, "Don't have any lights, please, it is so much pleasanter." And indeed it was very pleasant; the last faint light of day coming through the long windows; the soft evening breeze that carried in, too, the scent of Fannie's flowers; and the sweet, low notes of the organ, which Alfred was playing in the further end of the room, scarcely realizing that he had any listeners.

Fannie went softly and stood by his side,

asking for her favorite tunes; and then, one by one, the other girls began asking too; and soon their voices were all sounding together in some of the familiar melodies which they had sung with one another many a time before in old St. Andrew's. Alfred was delighted. He could just hear the faint echo of their voices; and then, in the dim light, he could almost imagine that they were really in St. Andrew's, with the long aisles stretching out, and the day dying away through the beautiful chancel window, and the choir boys singing their last hymn.

Again he would join in the singing himself, and half imagine that he was there, in his old place by the side of the organist, one of the choir boys of St. Andrew's, as he had been before the sickness which had so impaired his sense of hearing. It was pleasant to the girls too; they hardly knew how pleasant until Miss Walker regretfully broke in upon their little concert, and asked them if it were not time to go.

"Mrs. Evert and I have been enjoying your music very much; but I think we must not stay late to-night. You will all be a little tired from your journey."

"And we never thought how tired you might be! How selfish we are! But it was so pleasant."

Anna looked as happy as if she had not left Newport and all its grand pianos behind her.

"Yes indeed! And we may come as often as we please, mayn't we, Fan? I expect we shall have you!"

"Not the least danger of that. Come as often as you can," answered Fannie, looking quite radiant among the little group, as some one brought lights, and showed them all searching for hats and gloves.

Mr. Evert came in too, newspaper in hand, and said how glad he was to see them all there, and how he was sure it would do Fan-nie and Alfred a great deal of good.

Then there were some gay good-nights, and they all started for their boarding-house, led by Miss Walker and Alfred, who were rather more quiet and dignified than the rest of the company.

It was the first of a series of very pleasant evenings which the St. Andrew's girls spent at Mrs. Evert's hospitable home. There was a charm about Mrs. Evert's house which the girls could not discover as quickly as they had learned Fannie's secret for content—something which made it the brightest, most comfortable and cheerful house they had ever visited.

It is something which all girls need to learn as they grow towards womanhood, and woman's special sphere opens unto them. It is that sweet forgetfulness of self, that quiet care for the wants and likings of all around, that counting nothing wearisome or burdensome, which tends to the happiness of others. This it is which every girl needs to learn; this it is which puts the sceptre in every woman's hand; and this the power by which she may make of the lowliest home a mansion of delight!

How these girls of ours talked of it all that night! Miss Walker heard them long after she had bade them good-night and put out her light. She smiled as she heard the patter of slippers feet from one room to another, and once or twice she was roused from a light slumber by the sound of an eager voice: "Oh say, girls!"—and the rest of the sentence was lost inside of some one's door.

VII.

The girls' first week at Cheswick slipped away, "actually ran away," they said, while they were just getting acquainted with things, and laying all sorts of plans for future amusement.

There were walks and rides improvised all unexpectedly, in a moment; and long, idle hours under the trees; and confidential girl-talks, by sunlight or moonlight; and exploring parties, to find out the beauties of Cheswick; and so the week went by, and the first Sunday morning came.

What a Sunday morning it was! so bright, so still, so fresh, so beautiful! It seemed almost as if God had just said His "Let there be," and it all was very good, and ready for the humanity He loved so!

Ellen Marks opened her eyes and saw glimpses of the glory through the white curtains.

"I must go out and get some of it!" she said to herself, looking at Ida, who was sleeping soundly; and then stepping about softly and dressing herself without much ado. Mrs. Hoffman was stirring about, looking as fresh as the morning, when Ellen went down-stairs; and the doors were all open, and the cool air and the bird-songs coming in.

"Going out?" asked the busy woman, meeting Ellen, with her cheery face and voice.

"Yes, 'm; it is so lovely; I can't bear to lose a minute of it!"

"Put on your overshoes, child; the dew is heavy."

Ellen laughed at the bit of wholesome common-sense which Mrs. Hoffman dropped into the morning romance, and ran on across the garden into the orchard. Everywhere the dew-drops were sparkling, like myriads of precious jewels; everywhere the flowers were lifting their sweet, glad faces to meet the morning sun; everywhere was that great stillness, broken only by the singing of the birds, which caroled in trees and bushes with such joyous notes, that sounded like songs of praise to Him who had made such a fair morning.

Ellen had her Prayer Book in her hand; but when she had read the collect over her eyes wandered away to the hills far off; and her thoughts wandered too, taking in the joy of the morning, and wishing that it could last always.

"If one needn't go back to common things and burdens and frets!" she said to herself. "If one could only stay here, in the calm and beauty, and breathe so freely!"

She drew a long breath of the fragrant air, and pulled tenderly at a little vine that was creeping in and out along the old stone fence.

Then, somehow, there came back to her a remembrance of Mr. Barrow's voice as he had read the words of the collect, only last Sunday: "That we may so pass through things temporal, that we finally lose not the things eternal."

"So pass through," she repeated, looking across to where the tower of the Cheswick church appeared through the trees—the church of the Holy Cross, with its symbol of everlasting love; that cross which is graven on all "things temporal," which sanctifies them to us, and makes us strong to pass through them; that cross which is only laid down at the threshold of heaven, when we reach the "things eternal" and the crown of glory!

"Well, Ellen, what are you doing out here? I did not expect to find you."

Miss Walker had come down the path while

Ellen was having her own little thoughts, and stood by her side as she spoke.

"Oh, Miss Walker! I am drinking my three cups, and wishing they would last forever!"

"Three cups?" asked her teacher, with a puzzled little smile.

"Yes, ma'am. A long time ago I read an old Chinese proverb, 'When you have three cups to drink, drink your three cups;' and I have always remembered it. So this morning I am drinking my three cups, and oh, it is so good!—if only it would last!"

"Ah, but you spoil it by that, Ellen. Don't you see? as soon as you begin to think about the cups getting empty, and to wish that the pleasant drink would last, you lose half the delight."

"I suppose it is so," answered Ellen; "but when one is so thirsty, and three cups are such rare things!"

"I think we might always have one cup to drink, Ellen, if we would. But we look ahead and long so for the great draughts that would fill 'three cups,' that we neglect the little waters which trickle by our daily paths, and go with empty cups hanging at our sides, not knowing all that we lose."

Ellen looked puzzled, and was just beginning to speak again when the breakfast bell rang, and the sound of gay girl-voices came floating on the still air.

"There, our three cups are spoiled for the present, Ellen! but we will come back to them again some time, if you would like to."

"Oh, yes, 'm! I want to know!"

"And now, we must go and get the very wholesome and pleasant full cups which Mrs. Hoffman has prepared for us."

There was a flutter of light morning dresses at the open door, and questions about where they had been, and how they could wake up so early; and then they all sat down to breakfast, and talked about the beauty of the morning and about going to church.

Maggie did not seem at all afraid of being questioned on the Catechism, but looked like a very happy child, and wanted to know if some of them were not going to Sunday school. Fannie wanted them to, she said; and besides, she would like to know what sort of a class Fannie had.

No one seemed particularly desirous to go. What would there be to see? And besides, it was too warm; and a seat under the shady trees, with reading or talking, or even dreaming, would be more comfortable. Ellen was going to say something about the talk which her teacher had promised her, before they went in to breakfast. But just then Miss Walker spoke herself.

"You may choose for yourselves, girls, about the Sunday-school. I think I should like to go; and we can meet each other before, so that we shall sit together."

"Oh, well, if Miss Walker is going!" cried Ida, looking as if she had changed her mind. That altered the case entirely. If Miss Walker were going there might be something worth going for! And so by the time that lady was ready to start four of the girls were ready to accompany her. Anna did not want to go, and Julia wandered off under the trees, to "dream." Of course, if it had been her own Sunday-school, "dear St. Andrew's," Julia would have gone without hesitation. There was so much in and about St. Andrew's which helped her dreaming. The sweet-voiced chimes, the grand organ, the dim, rich light,

and the boys and girls with whom she had grown up and enjoyed it all. But this little country church! Julia preferred looking at the picture it made, seen through the trees, while the four girls and their teacher went in to the Sunday-school gathering, and saw the other side of the picture—the rows of Cheswick children, with all the expressive young faces, each different, and yet each made in the image of the great Father, and each waiting to be lightened from within by the light of a glad, redeemed soul. They were not sorry for going. Fannie Evert met them at the door, and looked as gay and bright as ever they had seen her look in the old days when she was a Sunday-school girl among them.

And a whole seatful of little girls were waiting to welcome her affectionately when she went in.

"Oh, dear! is that the way they do?" whispered Sophy; and all the girls smiled as they saw Fannie surrounded and embraced by the little ones.

"Why, they almost squeeze her, and trample their little feet right on her dress!" said Maggie, rustling her own airy white robes quite indignantly.

But Fannie did not seem to mind. She even put her arm about one little child, and drew her close to her side, while talking pleasantly to all.

"That is the sister of the little choir boy who died over a year ago," said Ida, who remembered the child's face. "She has always been a great pet of Fan's, and the Everts have done a great deal for her."

And then, somehow, as she watched Fannie, and the school exercises went on, there came into Sophy's mind something which Miss Walker had said on the day when she proposed the Cheswick trip—something about doing some work "in the name of a disciple." And Sophy was not sorry, nor were any of them, that they had gone to the Sunday-school.

Julia and Anna met them, after school, under the trees which cast such a pleasant shade around the little church. The sound of the bell mingled sweetly with the morning songs of the birds, and there was a quiet, simple reality in it all which the girls had not felt on any of the Sundays which former vacations had brought them.

It was a pretty little church building, this church of the Holy Cross in Cheswick. Not rich and grand like St. Andrew's, but bright and pleasant.

"And always the same dear old service!" said Julia to herself, as the choir boys chanted the *Te Deum*. "Nelson is singing it somewhere to-day, and Palmer, and all of them! All the earth doth worship Thee, the Father everlasting."

It was a pleasant Sunday to all the girls.

"If only Ned had been here!" said Sophy, as they sat on the piazza and watched the stars coming out, when the day was over.

And that made Ellen think of the morning's conversation, and of Miss Walker's promise.

VIII.

"Miss Walker, won't you tell us now, please, about the empty cups, you know?"

"About what?"

"A conspiracy, I suppose, between Miss Walker and Nell to make us all listen to something. Let's go to sleep!"

"No, we won't! Let's hear it! What is it, Nell?"

"Something which Miss Walker was saying to me this morning when the breakfast

bell rang; and I want to hear the rest of it."

"So do we. Go on, Miss Walker, please; we haven't had a lesson to-day!"

"Oh, Maggie! I think the day has been full of them!"

"Oh, well, Maggie means regular personal ones—right at us, you know."

"Wake up, then, Sophy!"

"It was Ellen herself who began it," said Miss Walker, smiling, as Ellen and Ida both drew their low chairs nearer her own. "She quoted a very sensible little proverb to me, and then ran right away from the sense of it! I was calling her back when the bell rang."

"Tell us the proverb, Nell."

"When you have three cups to drink, drink your three cups." It came into my head, as I went out-of-doors this morning, and everything was so fresh and lovely. I'm getting my three cups now, I think; but it won't last, and that's the point!" Ellen laughed, and looked into her teacher's face.

"You might almost make the pleasant draught bitter in that way," said Miss Walker, going back to the morning's thought, with the knowledge that these girls needed the lesson—as so many girls do when life is opening to them, with all its lights and shadows, and they are leaving the care-free, thoughtless days of childhood behind them—by thinking that it will not last, you know.

"And, Miss Walker, you said that we carried empty cups by our sides often, when we might have them filled. And I don't exactly understand."

"Waiting for a Moses's rod to smite the rock, I suppose," said Julia, half to herself, in a dreamy sort of way.

Miss Walker smiled, and looked thoughtful for a moment, wondering what the girl meant.

"Perhaps so, Julia. Waiting for 'three cups,' as Ellen says. But isn't it foolish for any one to do that when there are bright little springs trickling along by our paths, whose waters we may always reach?"

"Why, yes, 'm, I suppose so. But I don't see how we can miss the streams, if they flow by our path."

"Because you look too far ahead—you don't see what is about your path. You are so eager, and hurry by, with your empty cups hanging."

"Oh, please stop talking about cups, and say things that I can understand!" cried Anna, half impatiently. And little Maggie's face wore a puzzled expression, too, as she leaned against the trellis, where the honeysuckle twined, looking so bright and so childish that her teacher almost yearned to fold her in her arms, with power to shield her from all the unknown future.

"Well, we will talk more plainly then, Anna, for I want you all to understand. It is getting the good out of life that I mean—finding all the pleasant things, and all the joy, and all the beauty which God meant for us to have when He marked out the life-path of each one of us. This is what I want each one of you to learn to do. I want you to carry one cup of blessing and joy about with you always, gathered from the every-day life and duties which God has given you."

"But, Miss Walker, you said we passed by with empty cups; we wouldn't go by joys and blessings without taking them, I'm sure!"

"Yes, Ida, many of us do. We are eager for happiness, and look forward to getting it

in some way of our own; while all the time it is about our path in such a humble form that we do not notice it."

"But I don't exactly see how we are to get it. Is it for all of us?"

"For all of us. Not in the particular lives, the most eventful ones; but in the lowest every-day existence, where some of us might scorn to look for it."

"Oh, dear! I wish we knew how!" sighed Ellen. "There are such tiresome things in life! and they come over and over; and I don't see how one can get any good out of them—that is, real joy—of course a person can be contented!"

"Well, Miss Walker, you don't really mean that we sha'n't get more pleasure as we go on, and leave this little school-girl sort of life, and come to the really great things, which we only dream of now."

All the girls interrupted with a laugh at Julia's word "dream." Dreaming was such a favorite occupation with her, that it had come to be quite a cause of merriment to her companions. And in the midst of the laugh some one stepped out from the hall and said, "This sounds pleasant; tell me what it is all about."

"Behold the dreamer!" said Sophy, pointing to Julia.

"It's at me they're laughing, Fannie; but I'm used to it! Here, take half of my seat. Did you come alone?"

"Oh, no; Al is in the house, talking to Mrs. Hoffman. She was wishing that the young ladies would sing a bit."

"So we will. How selfish we are!"

"Not till we have had our talk out," said Julia.

"What is it about?" asked Fannie.

"About happiness, and how to carry a cup of it with us all the time."

"Perhaps Fanny can help us some," said Miss Walker, smiling, and feeling willing that the girls should work out the lesson among themselves.

"Happiness!" repeated Fannie in a musing way. "Why, some one says, 'Get work! get work! Be sure 'tis better than what you work to get!'"

"That's Mrs. Browning," cried Julia.

"But it was Mr. Pearce who first made me understand it, and find out how true it was."

Ida thought of the Sunday-school class, and of the little feet that trampled Fannie's dress, and of something done "in the name of a disciple."

"Your recipe is not a very tempting one, Fan."

"But I've proved it," answered the young girl, in a low tone, almost as if speaking to herself.

"You might improve on Dr. Watts, Fan, and write:

'Satan finds some grumbling still
For idle hearts to do.'

"That is not bad, Sophy. You have touched the very point," said Miss Walker. "Idle hearts. It is the heart that manages it all; the heart which must love the work—the Master's work, and do it with willing pleasure; the heart which must take each day with its duties and its plain, homely doings, as a gift from the dear Master, and use it for His glory; the heart, which must accept every step of the way as wise and good, because of the Master's hand which marked it out; the heart which should be full of eager desire to please Him, as a child might please its father, and which seeks after His work, with longing to

see it done. And then, in all this, and through all this, it is the heart which shall get the joy and blessing. And so you see, Ellen, how we may each have our one cup. And so, you see, Julia, it is better to 'act in the living present,' and to learn to get the good out of every present duty or doing, for the future is all unknown and may never bring to us the fulfilment of our dreams. And so we shall not be any the less prepared to enjoy our 'three cups' whenever they may come to us."

The girls were quiet after their teacher stopped speaking. She had made it quite plain to them all.

Sophy was the first to speak, and she said quietly, "Thank you, Miss Walker. Now we will go in and take up the present duty." She put her arm about Anna and whispered, "You play and we'll sing whatever you wish."

And so they did; making a very pleasant hour for the old couple, though Anna afterwards said "it was like a Methodist meeting, and they hadn't sung a single thing out of the Hymnal."

(To be continued.)

EVEN SONG.

BY THE REV. E. B. RUSSELL.

Jesus Christ, the stars of night
Faintly shine through evening light,
While before Thine altar we
Lift our thankful hearts to Thee!

On the distant hills the day
Sinks in deepening shade away;
But Thy presence ever near,
Shields us in the hour of fear.

As the evening dews descend,
Be Thou with us, heavenly Friend!
May Thy Spirit, whispering,
Peace to all our spirits bring!

Son of God! Thy glorious praise
From our trembling lips we raise,
On Thy Throne of light on high,
Hear and heed the contrite sigh!

Saviour! Though our words are weak,
'Tis Thy glory now we seek;
May our faint example shine,
Teach us that its light is Thine!

May we in the hour of death,
Praise Thee with our parting breath;
We have loved the Cross, and down
Low we bow before the Crown!

Jesus Christ! the stars of night
Brightly shine with joyous light;
While in adoration we,
Lord of Love, look up to Thee!

CHEYENNES, KIOWAS, AND COMANCHES.

By recently published articles, some noteworthy facts concerning the history of the St. Augustine Indian prisoners have become generally known, and that four of the young men, of three separate tribes, have been brought to Central New York to be taught and trained for missionary work among their own people, in the family and tutorship of a clergyman of that diocese, and under the direction of its bishop. Shortly after the selection of the four referred to, the war department released the captives and ordered their return to the Indian Territory. On the way fifteen of the younger men were left at the Hampton Normal Institute in Virginia, to receive for a time further education among the colored students in English and in various kinds of agricultural labor, and three others

were taken in charge by one of the Christian women who had taught them in San Marco.

The work which has been described loses nothing in importance or significance as the months go by.

With an abiding belief that the principles and discipline which wrought this marvellous change in savage men in so short a period of time are within the power of an intelligent and righteous government to exercise, and that if applied to the wild Indian tribes generally, the great "problem" would be solved, and they would be civilized in a single generation; and in an earnest hope of creating a permanent interest not only for the support of these young men in Central New York, but for whatever may grow out of this effort in the carrying of Christ and His Church to these wild tribes of the South-west, among whom as yet no minister of any name preaches the everlasting Gospel, but where, under the influence of the providential circumstances that surround them, and cared for by a conscientious Christian agent, "the fields are white already to the harvest," we continue the history.

The genuineness and depth of the work done in the old fort are proved in whatever direction we observe it. The Hampton students cheerfully gave up the use of tobacco, subscribed readily to all the rules of the school, have pursued their course with fidelity and diligence, and have outdone their colored companions in the amount and efficiency of their manual labor. The president and secretary of war, with other officials connected with the department of the interior, have visited these men, and seem to take much interest in understanding the principles and methods which had produced such a marked result. They are now in the midst of the long vacation, when four days and a half of every week is spent in physical labor, with only one day and a half for books and study, yet they are contented and faithful. At a recent visit a gentleman spelled out the question with card letters for one of them to answer, "Why do you like to learn?" Letter by letter the startlingly impressive answer followed, "Because it makes me a man!"

A vigorous correspondence is carried on between all these Indians and their friends in the far West.

A paragraph in the daily newspapers, since authenticated by their agent, gives information that Howling Wolf (who is the son of the head chief Mi-mimic, a promising young man, who returned because of cataracts upon his eyes, which prevented study) has persuaded seventy of the Cheyennes to cut off the scalp-lock and go to work felling trees and getting ready for farming. His wife and child have thrown away the squaw robe and blanket, put on a civilized dress, and come out boldly on the side of reform. A room has been assigned to them in the school-house at the agency, where the wife is instructed in general housework, and takes great pride in keeping her room neat and orderly. The agent writes: "I am satisfied if we could furnish all the reformers with houses and a compensation that would keep them from hunger, there would soon be such a rallying to the standard of reform as would place a majority of the tribe on our side; but with my very limited amount of supplies and means to assist them in farming and other industries it is up-hill work." He also says that he can now issue only coffee, bacon, flour, and beef in quantity sufficient to keep them alive, but

not sufficient to prevent real hunger, which is peculiarly unfortunate at a time when many of them are trying to work and can realize no immediate return for their labor.

We are allowed to quote from a letter addressed by this gentleman to Captain Pratt, the Christian officer who had them in charge in Florida. He says: "I met the returning Indians at Wichita, Kansas, and although I had made up my mind to see a great reformation in them, yet I was never more surprised, and that agreeably too, than to see such a complete, radical, and thorough reformation. I could scarcely believe that I was in the presence and company of the men whom I saw three years ago leave this agency and country in chains, with hearts full of revenge and hatred, and their hands crimson with the blood of our friends. I find that the finest and deepest impressions have been made among the young men, and I am sure some of them have realized a 'change of heart'—conversion, and are living like Christians. It has been insinuated by some persons that their reformation was only superficial, and would soon be lost. After having so long enjoyed the company and social and religious fellowship of those who have returned, I am ready to pronounce the work genuine, and if hereafter they return to their old lives the responsibility will not rest upon the fact that they have never known the way, but with those with whom they may hereafter be associated, and whose duty it is to keep watch over these lambs of the fold. Taking this view of the matter, I hope I fully realize what is now before us, and the necessity for more earnest

Christian care and labor, and especially more rigid watchfulness on my part to prevent the evil influences of bad white men in their direct and indirect efforts to draw them away from the right and from God. You know the evil tendencies of camp life among the Indians of the plains, and that they are not always themselves responsible for their own bad deeds. With the view to keep the returned prisoners from all the evil influences possible, it will be my policy, so far as practicable with the limited means at my disposal, to give them some kind of employment that will keep them away from temptation, and under moral and religious influences.

"Our Sunday-school has received a fresh impetus since the return of our people from St. Augustine, and not a week has passed without the presence of a majority of those returned, and on each occasion some one or more of them take part in the exercises by prayer or exhortation, and we are satisfied that these testimonies have been prompted of the Lord, and proceed from hearts full of love."

As to the conduct of the young men in Central New York, who are the only ones in the care of our Church, or in training as teachers for their people, it has been in all respects exemplary. They are polite, pure, industrious, studious, devout, and full of purpose; these are strong words, but they are true, and more might be added. After two months' experience their teacher and guardian writes for himself and for his family, "Our hearts are one in thanking God for sending them to us, and for giving us the great privilege of instructing them." Of one of these Cheyennes he says: "I am sure his heart is renewed, and that the longing of his soul is to preach the Word made flesh to his benighted people; God help him to do it." This man had a wife and child of a month old when he was taken prisoner. He has heard

nothing definite from them in the three years since until recently. As soon as we learned these facts we took measures to procure knowledge of her history during this period, desiring, if she should prove worthy, to do something for her civilization and make her meet to be a helper to her husband in his ministry hereafter. Everything that we have learned is satisfactory. As soon, therefore, as the means are furnished to enable us to do so, we shall take opportunity of persuading her to come with her son to Syracuse; where, under our own observation, and at small expense, she can be instructed in all kinds of house and needlework, and in the habits of civilized life.

Among these savage tribes of whom we write polygamy is common, and the women endure the degradation which surrounds our sex without Christianity; they do all the work, and are abandoned at the will of their masters. May we not, in this instance, set before them the Gospel law, and teach them the sanctity of the family?

One year after the Indians were taken to St. Augustine, seeing what could probably be accomplished towards their civilization during their imprisonment, Captain Pratt applied to the United States Government for permission to send for the families of those who were married to join them in Florida, as they mutually desired. The project was entertained, and after a time defeated through the misrepresentation of men in influential places who were not friendly to the Indian cause. This has always been felt as a misfortune.

A deep affection is manifested by our young men for all their relatives, but especially for their mothers, of whom they often talk, and with whom a happy correspondence has been begun. We trust that in it we may at least comfort their hearts and bless their bodies, if for a while we can do no more. They are poor and miserable. As their agent says, they would wear a civilized dress if they had it. The agents of the three reservations are ready to join with us in this work, to advise us how to aid them and to dispense our charities.

The simplest form at present, and one most easily appreciated, is the sending of missionary boxes of clothing in the Fall to the families of these four men. Contributions of any kind of half-worn clothing in good condition, for men, women, or children, with stout unbleached cotton or flannel, made or unmade, for inside garments, with small sums of money which shall be used for the purchase of such necessary articles as are not otherwise provided, or paid for transportation, may be sent during the Summer or in September to the House of the Good Shepherd, at Syracuse. Boxes will be sent away about the first of October. All articles or sums of money will be individually acknowledged.

In the providence of God this opportunity comes when boxes of clothing for general distribution at the existing missions of the Church among the Indians are less needed than heretofore; one of the largest of these, at least, having within a few months, through THE CHURCHMAN, notified its benefactors that such contributions are not required at present. Without further notice will not the friends of the Indians enable us to continue our work among them?

We quote from the message of an Indian mother to her son, on receiving some photographs: "I am so glad to know my boy has

a good white mother. She looks like a good woman. I think her heart is good. She will teach my son many good things. A long time I cried for my son. I thought I would not see him again. I now think I shall see him again. This makes my heart strong. I am very poor, and wander about alone, and think a great deal. My comfort now is that my boy is a good and happy man and has many friends. A long time ago the Cheyenne Indians were a strong people, and I looked to them. I now look to the agent for my food and clothing. I am sometimes hungry. I am poor."

Pledges for the education of these young men, or further inquiries about them, may be addressed either to Bishop Huntington, or to Mrs. Mary D. Burnham, Director of Woman's Auxiliary, Syracuse.

GROWTH OF THE CHURCH IN KENTUCKY.

ST. PAUL'S PROCTOR, KY.

REV. AND DEAR SIR: If we may judge from the increased bitterness and more openly expressed animosity towards the Church, as well as secret efforts to prevent her success, the Master's kingdom is making more headway. Alarm has taken possession of the enemy's camp, and they do not conceal it. "Something *must* be done to stop them, or they'll get hold of all the people!" was the excited expression of the leading Campbellite preacher a few weeks ago. Accordingly they raised money and organized a Sunday-school, just across the street. Then they try and keep all their members from attending our services; but somehow they cannot manage it. They *will* come, excepting a few of the leaders. Thirdly, they are trying to get up a subscription to build a church in Beattyville, and to have "regular Sabbath Meetings." Lastly, by bitterly persecuting those who give themselves unto the Lord, they try to, and in some instances succeed in, deterring others from taking that course.

I suppose they have some grounds for their rage and madness. The Church is gradually taking hold of their best educated, reading, and thinking people, and of the young, those who are the most promising and of some account.

A youth of seventeen, of a smart, educated, and good family, presented himself at the beginning of the year for instruction. His sister I had baptized in November; ultimately, of his own will and accord, he offered himself to the Church and to God. I accepted him, and on the Feast of the Conversion of St. Paul I baptized him, giving him as his Christian name that of the great Apostle, in addition to his "given" name; and now he is an accepted postulant for Holy Orders, a duly licensed lay-reader, having been confirmed at Richmond, Ky., where I presented him to our good bishop on the 26th of February. He is a youth of singular purity, piety, earnest and loving zeal and devotion; well respected by and most acceptable to the people everywhere, and to me a most devoted and loving son and minister—a gift of God.

Of course the poor Campbellites were "mad." I can hardly blame them. Persecution broke out, especially from his own family; but he endured it all with smiling, loving meekness; with prayers like those his Master uttered; his calm, holy, consistent bearing has subdued their rage, and many of

those who expressed themselves the most bitterly now congratulate him and us.

The Methodists do not like it very well either. On St. Paul's day I baptized a promising young lady, one of their members, who is a student in our school; and in Owsley Co., March 17th, I baptized two youths. This was the signal for an outrageous burst of cruel and malicious persecution, indeed, at home and abroad. Unhappily they did not "endure hardness" so well as Paul, but lost temper. But every allowance must be made for them. They dwelt among lions while he was sheltered from the storm. They lost temper, but deeply repented, and I trust will yet prove none the less faithful and courageous for weakness under the first fire of their campaign.

All these things bring to the surface the real sentiment of the people with regard to the Church, and I am happy to find solid grounds for satisfaction and encouragement. The kingdom of God has not only come nigh unto them, but has taken hold of them in spite of their ignorance and prejudice. What we need is such an outpouring of the Spirit of Christ upon the Church herself, that the means may flow freely for the evangelization of these dark places of our country. We are so sore let and hindered by the chain of our impecuniosity, that we may well wonder that anything has been done at all. Most certainly what has been done has been accomplished by the Holy Ghost, and man can have no share in the praise and honor. We can only say, "What hath God wrought!"

It is this settled conviction which gives me strength and encouragement in the face of difficulties, obstacles, and discouragement which are enough to appall the strongest heart. I see God's Spirit working through His Word, and the teachings of His holy Church diffusing light amid this Cimmerian darkness, discovering slowly, it is true, but surely, the deformities of sin and ignorance, and unthought-of beauties of virtue, holiness, and truth, and working perceptible changes even amongst the most perverse, so that, even the human ministry is respected by those who still hate the Bride of Christ. But to-day Paul saw a young man, a Campbellite in "good standing," "cutting up" in Beattyville, and wanting to kill a negro who had insulted him. Over and over again he begged Paul "not to let Father Tearne know about it." In sickness, trouble, or any affliction the ministrations of the Church are welcomed and preferred. Some of the most bitter and prejudiced of her enemies gladly place their children in her hands for education, and could she but follow up her advantages, the whole land would be hers shortly.

With affectionate regard and esteem, I remain, dear doctor,

Very faithfully yours in Christ,
—*Spirit of Missions.* WALTER TEARNE.

FAITH takes God to be God, and thus honors Him far more than by many works. And therefore God honors faith, "counting it for righteousness," more precious to Him than gold, yea, than much fine gold. Surely in a world where nearly all doubt God, the sight of a poor, barren creature in utter helplessness, resting on God's promise, must be a spectacle unto heavenly angels. Even the eyes of the Lord run to and fro through the whole earth seeking it, and where He finds it, He makes Himself strong in behalf of it.—*Jukes.*

NOTES OF SUMMER TRAVEL.

No. 5.

BY THE REV. W. A. LEONARD.

It is an astonishing fact that only of late years the "dwellers in great cities" have discovered that God has arranged opportunities for their recreation and physical blessing near at hand—even at their very doors. A kind Providence would seem to have ordered the geographical placing of our prominent cities so that they are centres of great commercial value and importance, while sanitarily they are the very keys for opening doors of health to their myriad inhabitants. Contrast the capital cities of the old world with our own for an interesting verification of this suggestion. London by the banks of a turgid river; Paris on another; Rome is inland, and by a third small stream; Vienna, Florence, Munich, Berlin, each and all away from the purifying influences of the ocean, and compelling their population to travel greater or less distances to reach the vast basin where cleanliness and healthfulness may be had for the mere seeking.

Or go further back and look at old Jerusalem, surrounded by its amphitheatre of hills, and Damascus in its palm-grove plain, and you have again a substantiation of the truth. Of course there are notable exceptions to this statement, for Venice, Athens, Constantinople, Naples, and Alexandria open wide their arms to the boundless deep, and their children find comfort and invigoration by the sea-shore.

Now think of Boston, with its miles of sand from the New Hampshire line down to the extremity of Cape Cod, and all within easy reach by rail or steamer. Think of Baltimore and Philadelphia, whose thousands revel at the surfs of Cape May and on the bay shore; Savannah, Charleston, New Orleans, San Francisco, each look out to sea, and drink in strength and refreshment from breezes heavy with ozone. Even Chicago, Cleveland, Detroit, and St. Louis offer inland water privileges by the great lakes, and by the "Father of Rivers," that are not equalled in any other land. And yet, I repeat, it has taken many years to bring about in the mind and inclination of our sea-board city residents such an appreciation of the privileges that are theirs as would lead them to stay at home and develop and enjoy their attractive and contiguous surroundings.

We who live in Brooklyn and New York are now quite awake to some of our natural advantages. The beach at Rockaway, the shores and bay of Canarsie, the already famous Manhattan and Brighton sections of Coney Island are luring tens of thousands of the legions that shelter in the town streets and houses during July and August. It is a public blessing that our good Father has vouchsafed those of His children who have not the outlook over fields and hills and blue ocean, and we may congratulate ourselves on this Rip Van Winkle resuscitation.

This beautiful spot whence I am sending you a letter is just across the New York Bay, and within the elbow curve of Sandy Hook. It is farther out upon the Atlantic shore, yet nearly opposite Coney Island. Long Branch is below us, while Seabright and Monmouth are nearer at hand. From the city to this point the trip is one of rare delight. By commodious steamers the journey is made down our magnificent harbor, passing in-bound steamers, ships at anchor in security and comfort, great "men-of-war" frowning

fiercely with gun and turret even in times of peace. Swinging along past the Long Island shore, dotted with charming villas and culminating at the point where Fort Hamilton smiles grimly down upon the venerable and harmless Fort Lafayette, and across to Fort Richmond, fresh and fine in its new equipment and armament. The Staten Island edge is very attractive, heavy with foliage, and revealing here and there, above the dark tree-tops, the spire of some village church, while many a home of luxury shows its front and sides through the green lattice-work of shrub and vine.

The islands of the bay are beautiful objects in this varied panorama. Here the government have garrisoned their troops and quartered their officers. The chapel of prayer is outlined between the barracks and the fort, and down by the water's edge the white head-stones mark the resting-place of many a brave soldier. Over the water, to the right, is the little islet which will soon be made a permanent foundation for that giant statue of Liberty, the gift of France to America, in commemoration of her allegiance to the young republic in the battles for independence a hundred years ago; and other islands, too, break the monotony of the water-line, made useful for storage and quarantine by the State and national authorities.

Look now far away to the left, and see the low line of Coney Island. The white sands are brought into conspicuously by the many buildings that rise into the hazy blue. That tall light-house is the well-known "elevator," brought from the Centennial grounds. That large and imposing structure beyond is the elegant new Brighton Hotel, while the smaller white buildings that sparkle in the sun are restaurants, bathing-houses, pavilions, and hotels. Here comes a magnificent steam-boat, loaded black with enthusiastic excursionists from the beach; and there lie two others by their docks at the island, to receive or land the thousand passengers that they are capable of carrying; and rounding in now, from the very ocean itself, we are meeting another large vessel, literally packed with an eager and happy multitude. Our own steamer, too, is thronged with hundreds who are making their way from the fiery temperature of the city over to cooling quarters by the Atlantic surf. Yes, our people are now appreciating the near-at-hand resorts, where for little money and little trouble health and happiness are to be secured; and I venture the suggestion that the effect will be apparent in a decrease of certain organic and acquired diseases, with an increase of manly vigor, elasticity, and physical development.

Note also how the blessed spirit of charity has found a work by the sandy shore. Those "sea-side homes" for the poor women, and wan, sickly children, are evidences of the modern appreciation of our close-by sanitaria. How the eyes of the little ones glisten, and the pulses throb, and the heart leaps up at the first view of the "vasty deep," while color comes to the pale cheeks as the fresh dampish salt air kisses them heartily, and a new life is ushered in where death had made his bargain. It is a glorious and, at the same time, sensible work of love these Christian philanthropists are doing, and a "God-speed" is proffered whenever "an alms" is given for their venture. Here at the "Highlands" we find ourselves after the pretty voyage of an hour and a ten minutes' journey in the train. Behind us rises a thickly-wooded hill, as wild

and primitive as any forest-land, while 200 feet above stand the twin towers of brown stone that bear the famous lights, a beacon to the mariner. By day they serve as conspicuous signals, and by night their mellow radiance is flung across the waters full thirty miles, glad signal to the anxious sailor, welcome guide to the ships that come and go, and fit symbol of One who proclaimed Himself "the Light of the world"—a safe conduct over stormy seas unto the most welcome of havens. It is hard indeed to realize our nearness to the city as we revel here in coolness. It is only across the way; just a single step, as it were, and yet we might well fancy ourselves a thousand miles up on the coast. The Shrewsbury river glides along smoothly in front of us, while a narrow strip of gleaming sand makes a natural bar to shut out the encroachments of the stronger sea; and there it rolls and roars, in majesty and in might, reflecting many colors of cloud and of its own billows. The contrast could not be better marked than it is just here between the milder, safer river and the larger volume of power and water that is ever beating and pounding away at the opposing shore. The two lie side by side, near to each other, yet how far separate and apart in their forces and in their influence!

The effect produced upon the mind by the sea is very peculiar. It varies with the individual, and yet the general result is subduing and quieting. "There go the ships." We counted more than a hundred sail this morning as they glided up and down the unobstructed highway, bound for ports in many lands. What is the story of the sea? Where have the waves been sporting themselves? Down in the sunny tropics; up by the icy northern shores; along classic leagues sung by bards of old. In the Orient and at the Occident have those wandering billows had their devious journey, and now they sing at our feet, as the shell and shingle make mysterious accompaniment. We wonder as we sit on the clean sand of the marvellous scenes down below the waves, of the strange life that has its ambitions and its disappointments, its endeavors and its accomplishments. We look off to the entrancing horizon, as the sails go out of sight. We marvel, and fancy, and imagine golden lands and beauteous visions, conjuring up with easy and pleasurable effort the contour of an older world and another people, and we are soothed even in our yearnings, since

"It is the mystery of the unknown
That fascinates us; we are children still,
Wayward and wistful; with one hand we cling
To the familiar things we call our own,
And with the other, resolute of will,
Grope in the dark for what the day will bring."

Yes, and beyond the sea and shore of mortality the mind and soul will make their way in flights of faith and hope, endeavoring to outline but a dim discernment of that land of everlasting day, where there are realizations such as the heart of man hath not conceived, visions such as human eye hath never seen, and celestial sounds and harmonies, more musical than ocean's symphony, such as mortal ear hath never heard.

*Highlands of Navesink, N. J.,
July 10th, 1878.*

REAL Christians value sanctification and good works as the writings of their heavenly estate, which though they have no hand in procuring the estate (for that is done by the

precious merits of the sole Mediator between God and man), yet prove that the estate is ours, through the free grace of God and the alone righteousness of Christ.

AN ANCIENT EPISCOPAL CHAPEL AT KITTERY.

BY DAVID G. HASKINS, JR.

During a visit last Summer to the Pepperell House, Kittery Point, Maine, the landlord, Mr. E. F. Safford, who is greatly interested in historical investigations, and who is connected with the first Congregational parish of Kittery, kindly placed in my hands a manuscript "Copy of a sermon preached by Rev. Tobias H. Miller, June 10, 1840, at the reopening and dedication of the first Congregational meeting-house at Kittery Point, Maine, directly after it was remodelled, etc.; with additional facts, etc., in regard to the same, collected and recorded by Mr. Miller in 1866, making up the history of the church and parish to the time of the ministry and decease of Rev. John M. C. Bartley, in 1860."

The following are some fragmentary extracts made at the time from this sermon, which appear to me of sufficient interest to warrant their publication. Some of the facts mentioned I do not remember to have seen noticed in any records of the Episcopal Church in New England; and it is hoped that their publication may elicit further information on the subject.

I give the extracts precisely as transcribed from the manuscript referred to:

[Page 8.] Mr. Backies, or Backhus, in relating the account of an ancient Baptist church at Kittery, mentions a Mr. Woodbridge as "priest of the place." This was in 1680. But we have no other account of this man (Greenleaf's Sketches). An intelligent lady of Kittery Point, however (Mrs. Lawrence), informs me that she has seen a number of old deeds, given about 1680, and so on to 1690, wherein Mr. Woodbridge was a witness to the signatures and delivery, so that he must have lived in Kittery some years. [Here Mr. Miller inserts in his historical sketch of Kittery the following, which, with the exception of the words "graduate of Yale College," he erases, viz., "from the best traditional accounts we can gather, Mr. Woodbridge was an Episcopalian, graduate of Yale College. Those of the earliest settlers who were men of most wealth and influence were probably of that persuasion."]

[Page 9.] The history of this ancient Baptist church is briefly this: In 1681 a number of persons in Kittery, opposite Portsmouth, embraced the peculiarities of the Baptists, and were baptized by immersion. William Scerin, a gifted brother among them, was selected by the rest as their teacher, and was sent to Boston for a license to preach. "No sooner was this heard of in Kittery than Mr. Woodbridge, the minister, and Huckle, the magistrate, began to bestir themselves." The people who had been to the Baptist meeting were threatened with a fine of five shillings for every future offence. Scerin was brought before the general court of the province, and by them forbidden to preach. He refused to submit to this, and then the court bound him over and decreed his imprisonment until he found bail. . . . Notwithstanding all this, they were, with the aid of Elder Hull and others of Boston, embodied as a Baptist (Calvinistic) church, September 25th, 1682.

[Page 11.] There is no particular and exact tradition extant as to the duration of Mr. Woodbridge's ministry, the place of his preaching, or the time and place of his death. He is said to have lived at Kittery Point, and possibly preached there. There was formerly an Episcopal chapel situated on Gooch's Hill, near the road to Elliot, about two miles above Portsmouth bridge. It remained old and dilapidated about eighty or ninety years ago (I suppose, eighty or ninety before 1840), and a minister who preached in it lies buried at the foot of the hill, near the bank of the river. His head-stone is in excellent preservation, and bears the following inscription: "Here lies buried the body of the Rev. Mr. John Eveleth, who departed this life August 1st, 1734; aged sixty-five years." Mark Dennett, Esq., who lives near the spot, has an old bond signed by Mr. Eveleth, and dated Arundel, October 7th, 1728, and also a letter written by Mary Eveleth, his widow, dated "Stone" (supposed Boston), September 5th, 1743, directed to Richard Turell or Thomas Dennett. Mr. Mark Dennett has seen satisfactory evidence in some ancient documents that Mr. Eveleth was an Episcopalian, and the uniform tradition in the neighborhood is that the house was an Episcopal church. A part of the pulpit was preserved till within a few years in a house in the vicinity. It does not seem likely that he had a territorial parish, but was more likely a kind of missionary from England, and perhaps his chapel was built, in part at least, by English funds. [Here again Mr. Miller inserts the following, and then erases it: "It is probable that Mr. Woodbridge formerly preached in the same chapel, and that, on his death or removal, Mr. Eveleth took his place." Mr. Miller continues: Mr. Eveleth was, of course, contemporary with Mr. Newmarch as minister in Kittery for some time, and probably for a number of years.]

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

A Home Mission Ballad.

BY M. E. WINSLOW.

St. Arnald, kneeling in his room, once prayed
All the still moonlight night, and, praying, said:

"Lord, on a thousand hills Thy cattle stray,
Homeless by night and shepherdless by day;
No foot to velvet pastures leads these flocks,
No hand protects them on the slippery rocks.
The elders fall, the lambskin bleat and die,
The herds at midnight wake me with their cry.
My Lord, if Arnald favor find with Thee
To lead and fold these wandering sheep, send me."

A voice to Arnald through the stillness came,
Tender, yet half reproachful, called his name,
And said:

"What seek'st thou with My flocks, my child?
Where hast thou left thy few sheep in the wild?
Are they all white and comely, housed and fed,
And in green pastures by still waters led?"

Then Arnald paled with shame and murmured low:

"Lord, to retrieve my carelessness, I go;
My sheep are perishing for lack of care,
While I, self-choosing, offer futile prayer."

Gently his Lord detained him:

"Listen, child.
Once my Good Shepherd Son across life's wild
Came in the starry night when others sleep,
To seek in Israel for my wandering sheep.
The world was wide, and cries of want and sin
Through heaven's pearly gates swept wailing in.
His pitying heart felt every sob and groan,
Yet steadily He sought and found His own."

Thirst thou the world would happier be to-day
If He had turned to Europe or Cashay?"

Rebuked, yet comforted, our saint again
Gathered his scattered flocks up on the plain,
Searched out the stayed sheep, where in alien
fold

They had sought refuge; from the evening cold
Sheltered the lamb's, and led the shivering way
Beside the crystal water's living play;
When, lo! those cattle who no leader knew
Heard his sweet mountain-call and followed too.
His prayer was answered as he had not known,
And Arnald saved the others with his own.

Ye who send forth the Gospel o'er the sea,
Who fain God's white-winged harbingers would
be

To souls who sit in darkness, where the sun
Its daily course of joyance has not run,
We dare not bid your Christ-like efforts cease,
But bid you God-speed, with His kiss of peace.
Spread wide your mission canvas to the breeze,
And bear the loving Christ across the seas;
Yet, first, let alley foul and city street
Echo the footfalls of your seeking feet.
On Western mountain top, on Southern plain;
Where melted ice-gems seek the Spanish Main;
Where the red races sadly fade away,
As in the Western ocean sinks the day;
Amid the snow-fields of the frozen North,
Where gold is gathered, and where men gone
forth

From Church and home, beside the Eastern sea,
Rear homesteads on the prairie wild and free,
Erect the Cross; God's living temples build ye
there,
And bid the wild winds echo praise and prayer.
So shall our country's Eagles guard a sod
Yielded North, South, and East, and West to God;
So shall all nations, ravished at the view,
Follow our steps and serve Jehovah too;
So, by this vision, beautiful and fair,
Shall hearts be drawn and conquered every-
where;

So shall your Gospel, carried o'er the sea,
Be strong men's lives from every vice to free;
So shall this answer to your prayer be given
To build on earth what stands in heaven.

MRS. FLETCHER HARPER'S SEA-SIDE COTTAGE.

BY E. E. D.

Mrs. Fletcher Harper's home by the sea for working women was opened July 1st. It is in New Jersey, very near the Atlanticville station, and but a short distance from the ocean. The cottage is well known to many as the Newark Club-house, a wide, three-story building, which Mrs. Harper has purchased, refitted, and refurnished. It is not a handsome cottage, but certainly inviting in its appearance. A garden of blossoming sweets separates it from the road, and a wide honeysuckle-covered porch, with seats, has a hospitable appearance and invites repose. A corridor in the centre of the house divides the parlor and library on one side from the dining-room and domestic offices on the other.

The parlor is a charming room. It is large and low, having windows toward the sea. The furniture is oak, carved, and in Eastlake designs; the decorations on the walls, the carpet, and the upholstery are in harmony, the colors being gray, gold, and crimson. The windows are draped in soft white grass cloth curtains, embroidered and edged with lace, on gilt rods; there are easy-chairs, pretty homelike trifles of *bric-a-brac* on the cabinet and the table, over which hangs a handsome chandelier with a drop light. There are a good many books on the shelves, the beginning, as Mrs. Harper hopes, of a future library; and a splendid piano, the gift of Mrs. Sibley, the eldest daughter of the beneficiary. The carved oak mantel-piece is the gift of Mr. Sibley.

The dining-room is very neatly furnished, and so are the chambers, in oak also, Eastlake designs. Each room has a dressing bureau, bedstead, washstand, two chairs, and a rocker. The floor is carpeted, and the bed is good, indeed no hotel at Long Branch has such comfortable rooms, so large, and so well furnished. No facilities have been made as yet for bathing, but the beach is very good, and the house so near the ocean that bath-houses are hardly necessary. There is a summer-house on the beach, belonging to the cottage, where the boarders can sit and listen to the "break, break, break," all day, of the sad sea waves. Parlor games and croquet, with music, and an occasional cheap drive, can make the time pass very delightfully to the inmates. Fifty can be accommodated. The house is not full, but will be probably in a few days, as a large number of applications have been made. Of those there at present the greater number are teachers, with one or two city missionaries.

It has been a long cherished idea with Mrs. Harper to open just such an establishment for working women who need recuperation at a low price, particularly for shop girls. Everything has been furnished with a lavish hand, and all is exquisitely neat, pretty, harmonious, and comfortable. It is not intended as a sanitarium, nor as a retreat for the women who write for the Harper publications, and the visits of gentlemen to the inmates are not restricted. There are certain necessary rules, but only such as any well-ordered establishment requires. All further information can be obtained by writing to the matron of the Christian Association, 27 North Washington Square.

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

BY THE REV. JOHN EDMOND, D.D.

Twenty-fourth Evening.

Now let me tell you about one of the beautiful sights which an angel showed to St. John in a vision, to make him glad when he was a lonely prisoner. It is in the book called the Revelation that we are told of it, and this is what is said: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb" (Rev. xxii. 1).

We will first talk about the beautiful water—"pure as crystal."

It has always been matter of great importance to find for cities a good supply of water. Some of the grandest works of former and present times have been undertaken and completed to provide great towns with water—as at Rome, or New York, or Glasgow. In the last of these cities there is now a copious supply of soft, pure water brought from a Highland lake many miles away, on the other side of big mountains. The bed laid for the pipes that convey it cost wonderful toil to make. It had to be bored through solid rocks and built over deep chasms. Some twenty years ago the good queen went, when the works were finished, to open the channel, and bade the healthful stream flow on to gladden and bless half a million of her subjects. It was an act fit for a royal hand, that often writes kind words and does gentle deeds. The part of London where I live has what is called the New River to bring water to it, and

the man who contrived it has a statue to his honor.

My text shows that the heavenly city which John saw has its river too. But nowhere on earth is there a stream like this—nowhere is there a stream brought in to gladden a city at such a cost. The river that watered Paradise was not so fair, nor was it made to flow by so wonderful a power. The Creator made the four-branched stream of Eden; the Redeemer died to lead this stream along the streets of the city of God. Let me talk with you a little about this river. And to-day let me tell you about the beautiful water. Another time I will tell you about its source, but at present we will look at the stream.

There are three things about the water of this river that I would have you notice: it is living—it is pure—it is abundant.

1. *Living*.—You know the difference between flowing water and stagnant water—between water in a brook and water in a pool, or tank, or cistern. In Bible language the first is living water. The water of the heavenly river is living in this sense. It flows. It does not stand still. It goes on, and on, all through the city, and all through the day; and there is no night there. But this water is more than living in this sense. It is life-giving as well. All water is, in some measure, life-giving. The grass, the flowers, the trees, the beasts, and man himself depend on it. But the water of the crystal river sustains the best life. Plants have sap-life. Beasts have blood-life. Souls have spirit-life. The water that nourishes this is the Holy Spirit. Turn to John vii. 37-39, and see the proof of this. Or let me say, this water of life is truth. "The words that I speak to you," said Jesus, "they are spirit, and they are life." Or, say yet again, that this life-water is light; for truth is light, and God is light. What a strange and grand thing it would be to drink light, to have our veins run with light, to shed light from our faces! I have seen dark clouds at even do that—drink in the beams of the sun till they shone like gold. I should like you to be such clouds, filled with the Spirit of Christ, and all your darkness made light in the Lord.

The water of the crystal river is

2. *Pure*.—Not all flowing streams are pure. Some run with mud, red, black, or brown. They tell us the Rhone is muddy till it enters the Lake of Geneva. There it lies still, and gets clear. Then it flows out, to be joined by another river which is very far from pure, and the two can be seen flowing side by side till the bright water conquers the dark. The brightest of earth's rivers could, however, hardly be described as this is, clear as crystal, though when the sun shone on them I have seen rivers gleam like silver. I have seen streams of light, too, among the clouds at sunset which have seemed like the crystal river. What is taught us by the water of life being so clear is this: Christian life is holy and gladsome; it shines, it sparkles, it rejoices. You know water can be analyzed, shown in the several parts that make it. Now I have something like a statement of what the water of life is when analyzed. Here it is. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Must not water made up of these things be sweet? Would not the world be happy if it flowed everywhere, and men would drink of it? Then the angry would grow meek, haters would learn to love, and the sad would become

cheerful. Then would the desert rejoice and blossom like the rose.

The water of the crystal river is

3. *Abundant*.—A pool soon dries up if not freshly fed. A cistern gets empty. The water in the bottle which Hagar and Ishmael carried into the desert with them soon was spent. But streams, as a rule, flow on. You go again and again to a well and still can draw water out of it. There is difference, too, between a brook, which is small, and a river, which is large. Whosoever will may go to it. The cattle go to it. The people of the town go to it. There is enough for all. Now the water in the heavenly city is a river. Multitudes may drink from it, and it will flow on full as ever. It cannot be otherwise, for the living water, as we have seen, is the love and grace of the Holy Spirit, who is God. There is no fear that this stream can be dried up, as some earthly brooks, like that from which Elijah drank, have been, as even some earthly rivers have failed. All may come, many, many times, and drink to the full, and still the river will flow on forever.

But of this I shall have something more to say when I come to speak of the source of the river.

In the meantime hear this voice: "Ho, every one that thirsteth, come ye to the waters." This little sermon has tried to bring you a cup filled from the river. But the river is in Jesus himself. Hear Him: "If any one thirst, let him come unto Me and drink."

KEEPING HOUSE FOR ONE'S OWN SELF.

"It's finished! It's all done! Grace, Grace! Where are you? Mamma, where is Grace? Bob has finished our new house, and sister came into the house for some nails, and never came back again. Do you know where she is?"

All this in one breath, as there came tumbling upstairs a boy and a girl, rosy and breathless with running. Tumbled their curly locks were, brown and grimy their hands; even their faces might have been cleaner, and a little less mud on the prancing boots would have been better for the halls and stairs they had raced through and up. But it was none of these things that made their mother shake her head and glance so soberly and sorrowfully beyond the two children at a closed door on the other side of the room.

Very strange sounds were coming through that door. Now that the children had time to listen, their questions were answered before their mother had spoken a word. Such queer sounds! Squeaks, gasps, now and then a scream, choked in a pocket-handkerchief it seemed. Long sobs, and all the while the sound as if some very angry boots were kicking the door, the wainscoating, the rounds of chairs, the chairs themselves; only varied now and then by what seemed to be a war-dance up and down the room.

These mysterious noises had stopped for a moment, as if to listen to what the children were saying when they came racing upstairs, but now they broke out again. Sobs, screams, and kicks, louder and louder, as some one or some thing raged up and down and round and round behind that door, till no wonder that their mother looked very sad and sorry; while the two children's eyes grew rounder and rounder, and their faces longer and longer, as they looked at the door.

"What is the matter, mamma?" Amy

whispered at last. "Grace offered to come in and get the nails for Bob, and we hadn't said one single thing to make her angry all the morning. Oh, I'm so sorry! We were going to have such fun. Can't she come out at all this morning?"

"I don't know, Amy dear," her mother said sorrowfully; "it certainly does not sound very much like it now. I'm more sorry than you can possibly imagine, but it is not best for you to wait."

And their mother shook her head again as a chair, and then another, went over on to the floor with a crash and a bang, as no chair ever went of its own accord, in the next room.

"No, it's of no use for you to wait." And their mother sighed, as the two children tiptoed carefully out of the room and down stairs, and then ran off down through the garden, climbed the fence, and were across the meadow at their house again in a twinkling. Sorry? Of course they were; but then, after all, to them it was nothing but one of Grace's tantrums, and pretty soon, by afternoon perhaps, she would be out to play with them again. A little pale and red around the eyes, very quiet and very obliging for an hour or two perhaps, letting Bob and Amy propose the games that should be played or the dolls that should be taken out to walk; and then, after that, things would go on much the same as usual. Amy would let Grace have her own way in everything, run on all the errands, play with the oldest dolls, when her soul yearned for Marie Louise, the elegant wax child; eat all the crusty pieces of bread, and offer to sit on the back seat when the children went to drive; anything to avoid a storm. While Bob, though really he did not mean to be a naughty boy, it was just as much as he could do to keep from "stirring Grace up," as he called it; and sly little tweaks and pinches, a wiggle and a wag in his way of walking, supposed to represent Grace when she had her best dress on, and a liberal use of a rubber ball that could be filled with water and was warranted to do a good deal of damage to dolls' clothes when it was held over them and squeezed; any of these things, which he could not possibly help doing sometimes, were likely to bring on a furious storm, a liberal distribution of kicks and thumps all around, and such a tornado of screams and tears, that even Bob himself would soon be far enough from laughing at the tempest he had raised, and would always confess in tears and penitence that he did wish he could help wanting to make Grace angry, just to see what she would do.

The long, bright morning wore away. To Amy and Bob, busy setting the new house to rights, it seemed no time at all before their dinner-bell rang; but no Grace made her appearance, and the hours seemed long enough to their mother, keeping guard in her own room, until after a long silence the knob of the door was softly turned, the door itself was opened a little, shut again hurriedly, opened again slowly—a little wider, a little wider still, till a pale, tear-stained face, a pair of red eyes, and a wreck of what had once been a very damp pocket-handkerchief but was now mostly rags, showed themselves, and a very soft voice said, "Mamma, I'm very sorry."

After that there was a rush for her mother's lap, and Grace finished her tears and her confession in her mother's arms, with her head on her shoulder; it was just the same old story,

"I'm so sorry, and I'll never let things make me so angry again if I can help it."

"But, my dear little girl," her mother interrupted, "it is not *things*, it is yourself; and what is going to become of you I do not know, unless you pray all the time, as I do, that God will teach you self-control."

"Oh, mamma, it's Bobby, when he says things, or spouts water with that horrid ball, or you when you want me to do something and I'm in a hurry, or papa when he thinks Amy ought to be the one to sit on the front seat, or nurse when she wants me to hang up my apron and put away my brush and comb. It's every body, you see, and then I get angry; and, oh dear, I tear my handkerchief and have to stay in that dreadful little room all day. Mamma, if I could only live alone, where nobody ever came, until I could get all over being angry, how nice it would be! I could have Amy to talk to me. She never, never makes me cross, and in a little while I could come home and be just as nice as anybody else."

Her mother shook her head. "You can never get away from that dreadful temper, Gracie, even if you were to climb the tallest tree that ever grew, or live all alone on a desert island, where no one ever came. It's something you will have to fight against all the days of your life, I'm afraid, and no one but God can give you strength to conquer it."

"But, mamma, please just let me try my way just for a little while. You know our house down in the meadow is all finished; please let Amy and me

go down there and live all by ourselves for a few days, and see if I don't behave a great deal better. Nobody must come to see us, or speak to us, and Bob mustn't come near enough for me to hear what he said if he shouted. We could come to the house to sleep, but nobody must speak to me; and we can have our meals out there and everything; boil gipsy kettles, and wash our dolls' clothes in the brook all we want to. Amy can come home and visit if she wants to, but I'll stay in the meadow, and you see if Amy does not tell you that I haven't been angry once."

Mrs. Graham did not look as if she felt at all sure about Grace's plan, but after thinking a little while she said:

"Well, dear, you may try; but remember," interrupting a delighted caper toward the door, "the housekeeping must break up at the first storm—Grace-storm, I mean. A little rain would not do you any harm. You may begin to-morrow morning; but remember, you must live in your own house, and not come visiting to mine."

"I'll remember! I'll remember!" sang Grace, delighted, dancing out of the room, having quite recovered her spirits; and it was much in her usual spirits that she scrambled over

the fence and rushed into the little house on the hill-side.

A very nice house it was, too, the result of long and patient labor by Bob and his two sisters through the Summer vacation, while Stanton, their eldest brother, sat by to suggest and lend a helping hand when stones and turfs were too heavy.

A little hollow in the hill-side, where the girls were fond of keeping their dishes and dolls, pretending that it was their Summer parlor, and their lamentations over a sudden shower and the ruin of their pretty things before they could save them, had first suggested the thought of a house; and Bob, who was the twelve-year-old handy carpenter about the house, with a chest of tools and a working-bench—not make-believes, but real as any man's—undertook to build a house. So turfs were cut and carefully laid, awkward holes were filled up with stones, a roof was raised with Stanton's help, and now to-day the whole stood finished, as elegant a two-roomed dwelling as any one could wish to see; and Bob, in the pride and joy of his heart, was sweeping

plenty of tears to fill up the pauses. But to-day Grace was quite too eager to stop for trifles, and only said meekly, "I know it; and you won't mind, will you, Bob, because you can go over to see Norman Anderson and go fishing every day if you want to."

So it was all arranged peacefully between the three, and though papa shook his head over the cure for the bad temper, and Stanton was sure the housekeeping would not last three days, the two little girls moved out to the new house the next morning, and it took no less than seven trips back and forth with Bob's largest cart to move their belongings. As for Bob, he had gone fishing, with a wise shake of his head and an intimation that he did not want to be around when the row came.

It was a warm pleasant day in August. The sun was kind enough to hide his face all day long behind a veil of clouds; so no one was uncomfortable. The grass in the meadow had grown long enough, after its first cutting, to make a capital rolling place; the birds were singing, and grasshoppers chirping—that

August certainly was the pleasantest month for grasshoppers in all the year—when the little girls came out of their house to look about them. They had spent a long morning very comfortably, quite too busy—hanging pictures and curtains, deciding where the tables should stand and where the dolls' beds—for Grace to find time to get out of patience. And now, as they came to the door, they saw Mary Ann standing by the meadow fence.

She had a covered

waiter in her hand, and ringing a little bell to attract their attention, she set the waiter down on the grass and smiled and nodded herself away.

How pleasant and quiet it was out there! Grace wondered how her mother could think for a moment that she could ever be cross again at such housekeeping, with Amy's sweet face opposite her, and no Bob to tease or Stanton to ask provoking questions, and no mamma herself to ask that errands should be run on at impossible times. But Grace did not feel quite comfortable about the last thought, or quite sure that it was all mamma's fault, when she remembered the dear face that was always so eager to listen when she would say she was sorry. To banish the thought she jumped up and proposed to Amy that she should build a fire.

"What for?" Amy might have asked, if she had ventured to have an opinion, which she never did with Grace; so she only hurried to help gather sticks, and then put their lunch-plates to soak in the brook, determined that cook should not have the trouble of washing their dishes.

Grace found a good many things to do before she got around to her fire. A toad had walked into their parlor, and had to be



KEEPING HOUSE.

hopped out again with a great deal of stamping and shoving.

Marie Louise had fallen sideways in her chair, and Lucy, the china doll, was so stiff she would not sit down at all, and had slid down on the floor. The wind had blown up one side of the table-cover, just as it often did in mamma's room. A picture wanted straightening on the wall.

"How delightful it all was, this keeping house for one's own self," Grace thought, as she went back to her fire. "So easy to be good, too." For once more in her life Grace was very sure *she* knew what was best; not her mother.

But, you see, there was that fire. Now Grace, whatever else she could do, and it was a good deal, for her little fingers were very skilful, could not make, and never had succeeded in making, a fire. And it was with a very doubtful heart that, while she pretended to be looking after her dishes in the brook, Amy watched her out of the corner of her eyes.

It was easy enough to build a fire, Grace always thought, and to-day the grass and half-wet sticks were tumbled together in her usual fashion, and match after match was lighted, sputtered, flashed, and went out again. Grace began to get very red. She took a long stick to stir it up next time, and nothing but a dismal smoke came up from the half-charred sticks and grass. The smoke made her cough and her eyes were full of water.

"Amy, won't you please get me some more matches!"

There was a sound of a growl in Grace's voice, as if it were thundering a long way off to warn people that a storm was coming.

Amy hurried to the house for the matches, and when she came back timidly offered to help with the fire; but a very determined "I'm going to make this fire," quenched her, and she went back to her dishes.

But Grace wasn't. The grass and sticks sulked and smouldered, the matches sputtered, crackled cheerfully, and then went as cheerfully out, every one of them, and then the tempest burst. Right and left flew the sticks, over Amy's head, into the brook, and even into the doorway of the house itself. As for the grass, it was danced on, stamped on, and kicked till there was nothing at all left of it; and only a very angry, smoky little girl stamped and kicked on, with the hot tears running down her cheeks, quite too angry to say anything but all sorts of cross words, which I should not care to repeat.

Amy fled over the fence, through the garden, faster and faster, till she found herself safe on the piazza by her mother's chair.

The Graham children were never allowed to "tell tales" of one another; and though of course Amy's mother knew at once *what* had happened when she first looked at Amy's face, she did not know *how* it had happened till about sunset, when she had sent every one in the house, and waited by herself.

A little figure came crawling up the garden walk that threw itself on the floor beside her, and covering its very tumbled head with its smoky apron, sobbed out, "It is no use, no use at all!" and that she was just as bad by herself as at home.

"Yes, dear," her mother agreed, kissing her. "It isn't the fire, or Bob, or Stanton, or even mamma; it's the bad, ugly spirit shut up in my little girl's own heart, and you must drive it out, dear. No one else can do it. And only God's grace and love can help you."

When you begin to feel angry, run away just as fast and as far as you can from the person, or the plaything that made you angry, and keep saying all the time, 'O God, please help me, please help me!' and I'm sure by the time you are quite tired with running you will feel better."

Grace was comforted at such a funny idea of running away from her temper, and when everybody in the house was warned by mamma not to take any notice of the sudden runs away, it soon came to be quite the usual thing that at all times and all places Grace should dash off and disappear, to come back warm, tired, half-ashamed, but very quiet; and certainly, as Bob said, it was very much pleasanter than the storms. So in this funny way, this way of mamma's, instead of her own way, this little girl is learning to control her temper; and if she keeps on trying, and succeeds, do you remember what the Bible says about such people that rule their own spirit? Isn't it that they are greater than he that taketh a city?

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SCHOLARS' LESSON PAPER.

Sixth Sunday after Trinity.

JULY 28TH, 1878.

Second Evening Lesson—Hebrews xi.

I. What is the general teaching of this chapter?

II. What is the definition of faith in verse 1?

III. Who were the elders spoken of in verse 2?

IV. What is "the root of faith"?

V. What is the preferable reading in verse 3?

VI. What is the meaning of verse 3?

VII. What was the reason of the preference of Abel's sacrifice?

VIII. What is meant by "being dead, yet speaketh"?

IX. How was Enoch translated?

X. What is the second definition of faith in verse 6?

XI. Why is Noah made the third pattern of faith?

XII. What was the faith of Abraham, given in verse 8?

XIII. What is meant by "as in a strange country"?

XIV. What is the city spoken of in verse 10?

XV. What was Sarah's faith?

XVI. What is meant by "having seen them afar off"?

XVII. What is the spiritual sense of the land of promise?

XVIII. What was Abraham's second act of faith?

XIX. What is meant by verse 19?

XX. What was Isaac's blessing of Jacob and Esau?

XXI. What is meant by "leaning upon the top of his staff"?

XXII. What was the faith in Joseph's commandment?

XXIII. What was the faith of Moses's parents, and who were they?

XXIV. What was the first act of faith by Moses?

XXV. What is meant by the reproach of Christ?

XXVI. What is meant by "seen Him who is invisible"?

XXVII. How was faith shown in the Passover?

XXVIII. How was faith shown in the passage of the Red Sea?

XXIX. How was it shown in the destruction of Jericho?

XXX. Why was Rahab an instance of faith?

XXXI. Why are the examples chosen in verse 32?

XXXII. What is meant by "stopped the mouths of lions," and the others in verses 33, 34?

XXXIII. What are the instances in verse 35?

XXXIV. What are those in verse 36?

XXXV. What are the martyrdoms in verse 37?

XXXVI. Who are referred to as wandering in sheep-skins and goat-skins?

XXXVII. What is meant by "of whom the world was not worthy"?

XXXVIII. What is the meaning of the final clause—verses 39 and 40?

HELPS TO TEACHERS.

Question First.—The general teaching of this chapter is to show that faith was the principle by which the history of the Church in all time has been developed. Past events were a looking forward to that which was to come. The Old Testament is the continuous prophecy of the New. The examples selected all bear upon this.

Question Second.—Interpretations vary. Some make "substance" here to mean only a lively and sure confidence. Others (and this is preferable) hold that by faith the essence of the things to come is realized to the truly faithful. Thus the benefits of Christ's death are received by those who lived before Him because of their faith in Him to come.

Question Third.—More literally, "For it was wherein good witness was borne to the elders." These are not only the patriarchs and prophets, but all heroes and martyrs of faith under the old dispensations.

Question Fourth.—The "root of faith" is belief in God that He is, and was the Creator; not the mere Orderer of self-existent matter, but the Maker of all things. This is synonymous with the first article of the Nicene and Apostles' Creeds.

Question Fifth.—The better reading is the singular instead of the plural in "things which are seen," i. e., the whole visible universe, "that which is seen." This does not change the sense.

Question Sixth.—The true meaning here requires a change of the negative, viz., that the visible universe was made out of things which do not appear, that is, created according to the ideas existing in the mind of God. This is directed against the heresy of the eternal self-existence of matter.

Question Seventh.—Abel's sacrifice was preferred because the offering of the bloody sacrifice, which was of penitence and confession of the need of a Redeemer. Cain's was eucharistic, as if the Mediator had come. Note in connection Cain's name. Cain believes himself to be Messiah. Eve had said, "I have gotten a Man, the Lord." Cain offered what Christ alone had right to offer.

Question Eighth.—The blood of Abel unjustly shed, yet crieth from the ground. (See St. Matt. xxiii. 35.)

Question Ninth.—Genesis v. 24 is obscure, but here is made plain. Enoch, because he pleased God, did not see death, but the change to the resurrection life which awaits those who shall be living at the last day. "We shall not all sleep, but we shall all be changed" (I. Cor. xv. 51).

Question Tenth.—The second definition of faith requires belief in God's existence and the future state of rewards and punishments. This is synonymous with the concluding articles of the Creed.

Question Eleventh.—Noah is made the third exemplar of faith because he is a type of Christ. Abel is the priestly type, Enoch the prophetic type (probably), as being righteous in an evil time. Noah is the type of Christ in His Church. These belong to the first dispensation.

Question Twelfth.—Abraham is the founder of the second dispensation. His first act of faith was in putting away idolatry or false

The Churchman.

III

worship, and obeying the call of God to leave his home and go forth to a new country. (See Genesis xii. 1.)

Question Thirteenth.—This means that he regarded the land of promise still as a foreign land, did not attempt prematurely to take possession of it, but dwelt as a foreigner therein. The type here is of the life of the Church which tabernacles in the world, but does not look upon the earthly existence as the finality. This was opposed to the rabbinical and materialistic traditions as it is to modern heresies.

Question Fourteenth.—“The city” is the New Jerusalem, of which the ancient Jerusalem is the type. “The city” of the text is one that “hath foundations,” i.e., imperishable and perfect building, and God, not man, is its builder. (See in connection St. John’s description of the New Jerusalem, Rev. xxi. 10.)

Question Fifteenth.—Sarah at first showed disbelief (Gen. xviii. 12), but afterward showed fear and faith (verse 15).

Question Sixteenth.—The thought here is that these patriarchs, Noah and Abraham, lived their life in the full consciousness that they were instruments in God’s hand to prepare for a future time. They did not live for the present alone. This answers the modern sceptical way of treating the Old Testament as mere history, or rather of treating any history as if centring on itself alone. The essence of infidelity is the denial of God’s ruling hand in the ordering of the world, and of His future purposes.

Question Seventeenth.—The spiritual sense of the land of promise is the heavenly Canaan. This answers the materialism of the Jews, and is part of the continuous argument that all is preparation and development toward “the new heaven and the new earth.”

Question Eighteenth.—Abraham’s second act of faith was the offering up of Isaac, which seemed to be the destruction of the promise made to him. It was a test of his faith that God would keep His word truly. Without some such trial that faith might not have risen above that of the heathen around him, a mere natural religion of theism.

Question Nineteenth.—Abraham trusted that God would restore Isaac to life, though slain in sacrifice. In a figure or parable of the resurrection he did receive him. Isaac becomes a new type of Christ.

Question Twentieth.—Isaac’s blessing of his two sons is also a prophecy, that is, he blessed them in regard to things to come; his benediction revealed to them that which should be.

Question Twenty-first.—The Romish reading, “adored the top of his rod,” i.e., “worshipped a cross,” is both weak and unfounded. The account (Gen. xlvi. 31) shows what really took place. Jacob bowed in prayer toward the head of his bed, resting upon his staff, which enabled him to rise and kneel toward the head of his couch, the natural position of devotion.

Question Twenty-second.—Joseph had every reason, humanly speaking, to wish his people to remain in Egypt. It is faith in the Divine Word which makes him issue the command to carry his bones to Canaan. Nothing at that time could have presaged the great change in the fortunes of the Hebrews. (See Gen. i. 24.)

Question Twenty-third.—The faith of Moses’s parents was in defying the anger of the Pharaoh of Egypt. They were Amram and Jochebed (Ex. vi. 20).

Question Twenty-fourth.—The first act of faith by Moses was in separating himself from the court life of Egypt and defending his own race from oppression. This is briefly told in Exod. ii. 11.

Question Twenty-fifth.—The reproach of Christ is here the reproach which falls on the covenant people in whom Christ was to arise. The idea is of the continuous life of Christ in His Church, the Church antecedent as well as the Church subsequent.

Question Twenty-sixth.—Probably there is a reference here to the burning bush and to other interviews of Moses with the Angel-Jehovah, the Second Person of the Blessed Trinity, as well as to his prophetic faith in Messiah to come (Deut. xviii. 13).

Question Twenty-seventh.—In the Passover was present faith shown in the impending deliverance indeed; but the Passover was the covenant sign and sacrament of the nation; it is in this sense that it is made the type here of faith.

Question Twenty-eighth.—The passage of the Red Sea is not spoken of in its natural sense, as an act requiring faith, but in its mystical, viz., as the type of separation from Egypt and the setting forth to a new land. In the same way St. Paul says, “Were all baptized unto Moses in the cloud and in the sea” (I. Cor. x. 2).

Question Twenty-ninth.—It does not mean that the walls of Jericho had faith to fall down, nor merely that the people had faith that they would, but rather that this is one of the acts in the great drama of faith in Israel’s career. It is the type of “the breaking down of the kingdom of sin, Satan, and death.” It is the region near to the places of our Lord’s baptism and His temptation.

Question Thirtieth.—Rahab is here distinctly called the harlot, so that the double sense of the Hebrew word “hostess” and “harlot” is here determined. She, as the type of the repentant of the world coming to the Lord, is here mentioned.

Question Thirty-first.—See Wordsworth on the arrangement of these names. “Time would fail me to tell of Gideon (here the writer remembers one not so great, who precedes, and is like him) and of Barak, of Samson and of Jephthae, of David and Samuel.” The less conspicuous name is suggested by the other. The three groups are thus typical groups.

Question Thirty-second.—“Stopped the mouths of lions,” Daniel; “quenched the violence of fire”; “the three holy children”; “turned to flight the armies of the aliens”; the Maccabees.

Question Thirty-third.—The miracles of Elijah and Elisha are here alluded to. Possibly Jeremiah is meant by the second clause.

Question Thirty-fourth.—This refers to the time of the Maccabees.

Question Thirty-fifth.—Jeremiah, stoned; Isaiah, sawn asunder; by the sword, Urijah. Also under the house of Israel many such crimes were known. (See I. Kings xix. 10.)

Question Thirty-sixth.—Elijah no doubt; possibly Amos also.

Question Thirty-seventh.—The world was not worthy, therefore they were withdrawn from it to their hermit solitude.

Question Thirty-eighth.—The final clause contains the summary of the whole argument. These did not find the life they lived, however glorious, sufficient to itself. They were simply steps toward the great entrance of the holy temple of promise. All this history of which the chosen people has been so proud is thus unfolded to them, not as a complete thing, or as one ordered for its own sake, but simply as instrumental. It is thus shown to be infinitely grander than even it had seemed. How a candid Jew can resist the Epistle to the Hebrews seems inconceivable.

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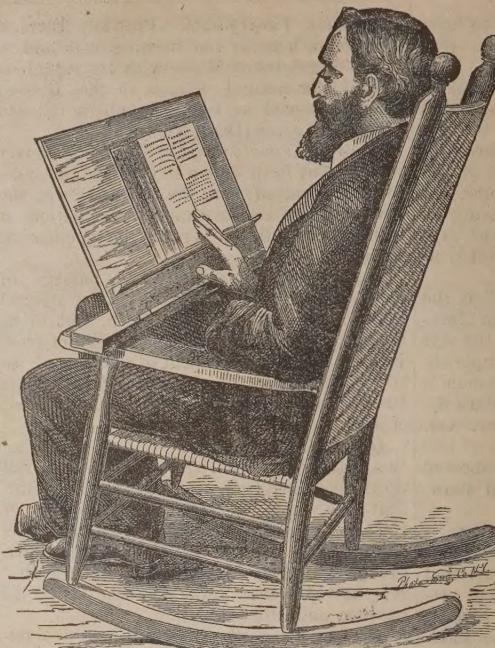
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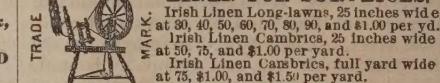


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